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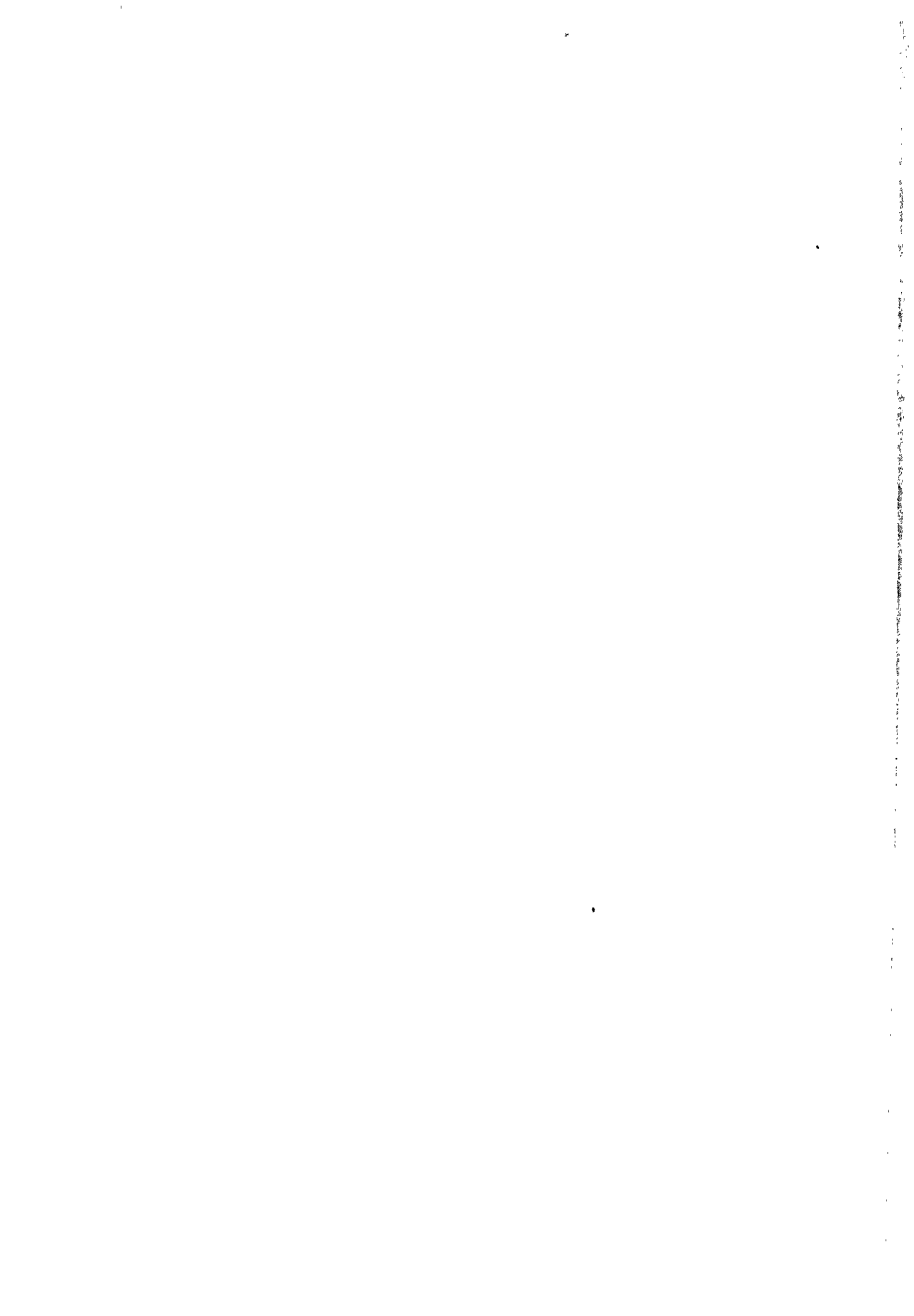
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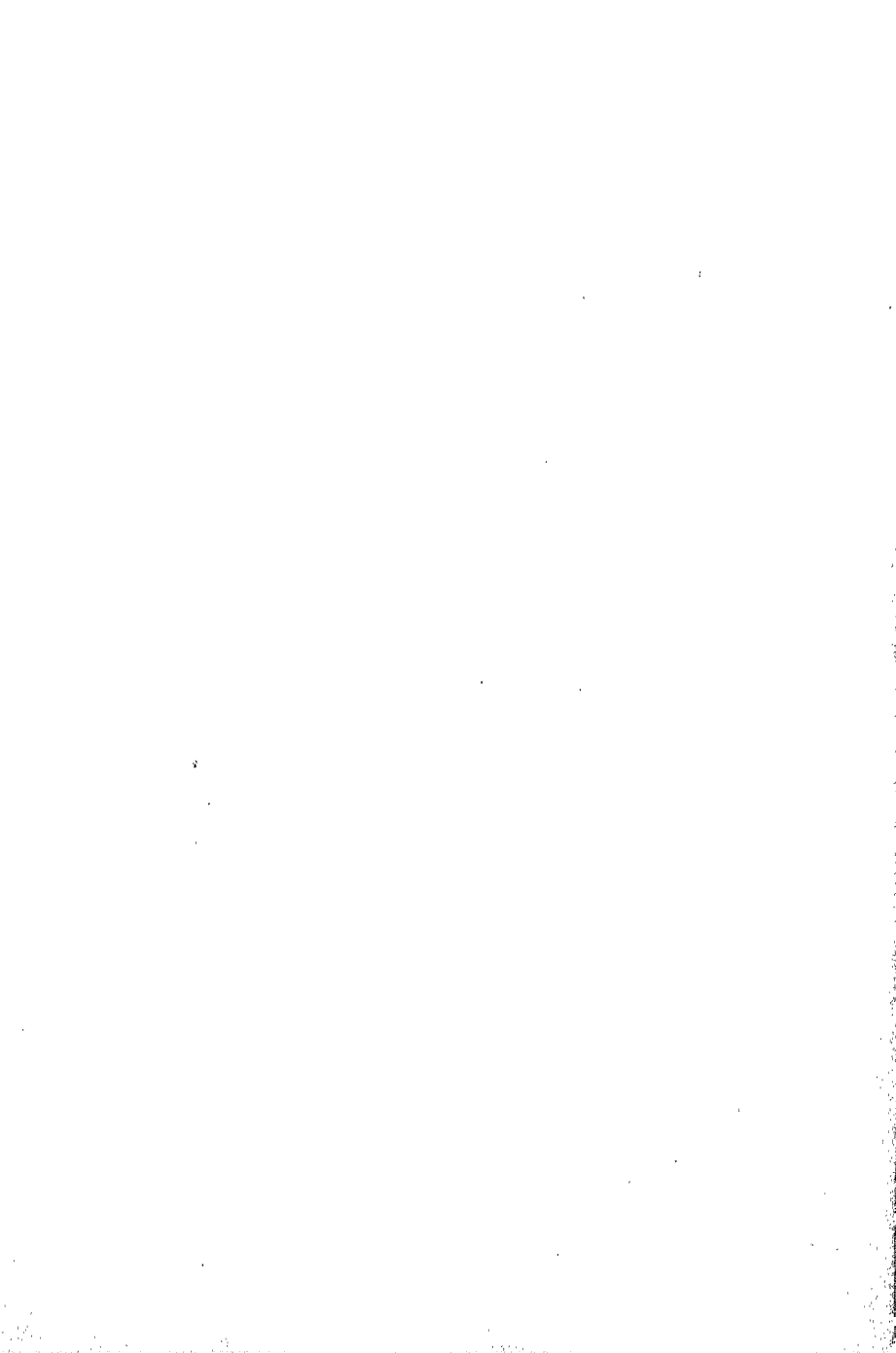
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## A VEDIC READER





# A VEDIC READER

## FOR STUDENTS

16059 BY

ARTHUR ANTHONY MACDONELL

M.A., Ph.D.



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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN  
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH  
TRANSLITERATION, TRANSLATION, EXPLANATORY  
NOTES, INTRODUCTION, VOCABULARY

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## PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 800 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

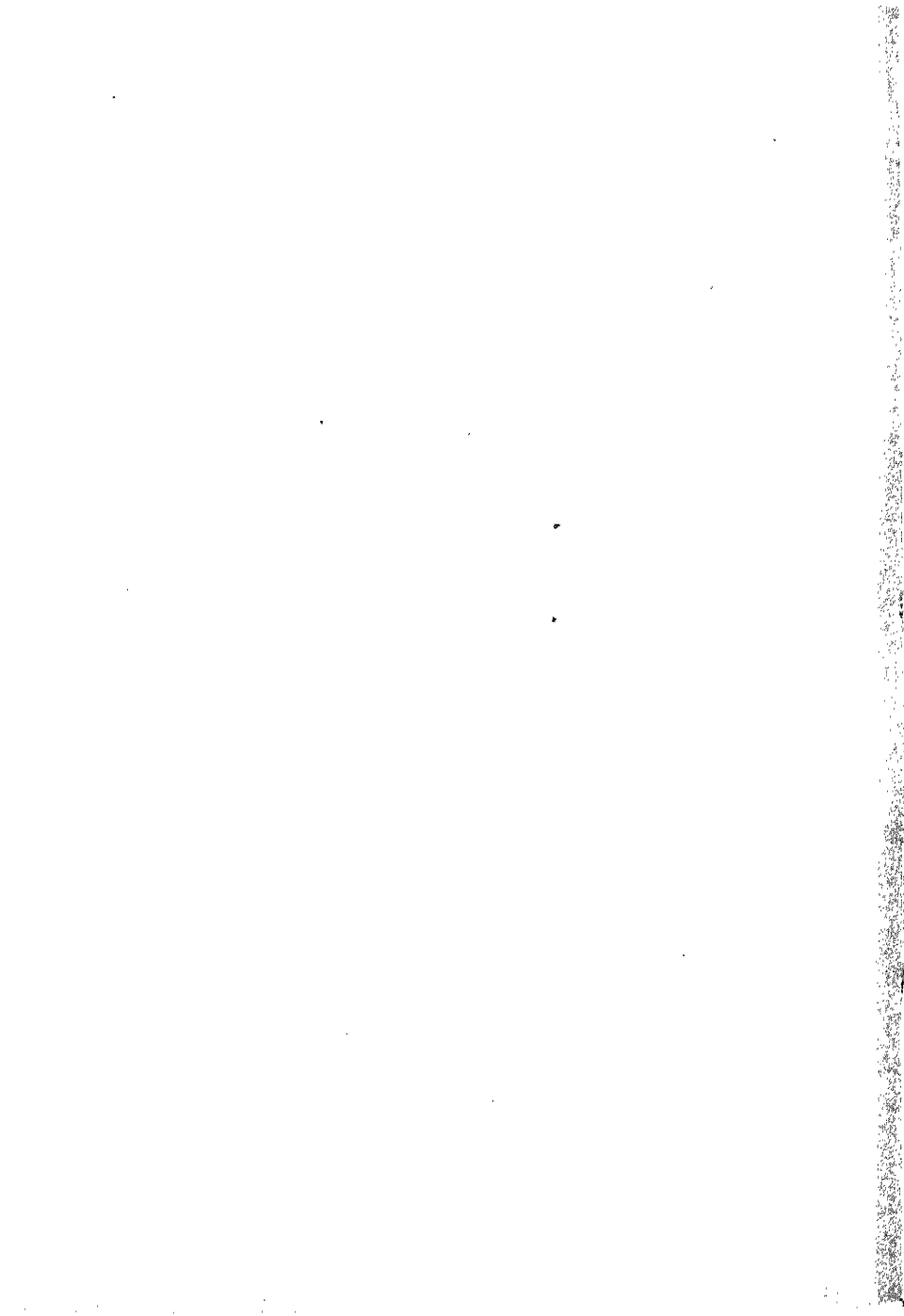
In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pada or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pada text in which each word of the Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pada text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

October 22, 1917.



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# INTRODUCTION

## 1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B. C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B. C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B. C., while another puts them as far back as 6000 B. C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B. C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B. C. But, according to Prof. Jacobi, the separation took place before 4500 B. C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatiya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

## 2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Saṃhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Saṃhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Saṃhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the R̥gveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramāṇtis or 'Indexes', which enumerate from the beginning to the end of the R̥gveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the R̥gveda. Thanks to these various precautions the text of the R̥gveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

### 3. EXTENT AND DIVISIONS OF THE R̥GVEDA.

The R̥gveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Saṃhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

#### 4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

*Family books.*—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātṛ or chanting priest, and added after Books i-viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Trīṣṭubh group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

## 5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

#### 6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Triṣṭubh* ( $4 \times 11$  syllables), the *Gāyatrī* ( $3 \times 8$ ), and the *Jagatī* ( $4 \times 12$ ), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and



those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *trca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called Pragātha and is found chiefly in the eighth book.

## 7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

*Attributes of the gods.*—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The *Vedic gods* may most conveniently be *classified* as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt. Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Matarīśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bīas) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

*Abstract deities.*—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartṛ, the 'Supporter', Trāṭṛ, the

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvastṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvastṛ', and which Indra drinks in Tvastṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primaeval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiraṇyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya havīṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *kā*, 'who?' being used in the later Vedic literature as an independent name, *Ka*, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛtā, 'Bounty', Asuntī, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

*Goddesses* play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 208), and Aranyāni, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrāṇī, Varuṇāṇī, spouses of Agni, Indra, and Varuṇa respectively.

*Dual Divinities.*—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitṛā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

*Groups of Deities.*—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtanda, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Aṃśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

*Lesser Divinities.*—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified.

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīh*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

*The Demons* often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vṛtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term Dānava. Another powerful demon is Vala, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the Angirases. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Tvaṣṭṛ, a three-headed demon slain by both Trīta and Indra, who seize his cows; and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog Saramā, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

#### 8. SECULAR MATTER IN THE RIGVEDA.

*Secular hymns.*—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

*Mythological dialogues.*—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yamī, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.



*Didactic hymns.*—Four hymns are of a didactic character. One of these (x. 84) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

*Riddles.*—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

*Cosmogonic hymns.*—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

*Geographical data.*—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

*Occupations.*—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

*Amusements.*—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*duṇḍubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

#### 9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

#### 10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyana (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets nāsatyan,

an epithet of the Aśvins, as 'true, not false', another Āgrāyaṇa, as 'leaders of truth' (satyasya pranētārau), while Yāska himself thinks it may mean 'nose-born' (nāsikā-prabhavau)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyaṇa who lived nearly 2,000 years later. Sāyaṇa's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyaṇa often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yāska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

## ERRATA

- P. 14, line 27, for *śitipādō* read *śitipādō*.  
P. 28, line 1, read नर्यपांसि.  
P. 31, line 29, and p. 46, l. 29, for *yō* read *yō*.  
P. 48, head-line, for i. 12, 4 read ii. 12, 4.  
P. 51, line 31, for *yō* read *yō*.  
P. 60, line 13, for *no* read *nō*.  
P. 69, line 2, for *ṭāp* read *ṭāp*.  
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *APAM*.  
P. 118, head-line, for *APAS* read *ĀPAS*.  
P. 125, line 12, for *viśvācaksās* read *viśvācaksās*.  
P. 128, line 8, for *nū* read *nū*.  
P. 139, line 14, for *vibhīdako* read *vibhīdakō*.  
P. 142, last line, and p. 143, line 11, for *anyō* read *anyō*.  
P. 144, head-line, for *MANḌŪKAS* read *MANḌŪKAS*.  
P. 179, line 26, for *tē* read *tē*.  
P. 184, line 17, for *tē* read *tē*.  
P. 224, head-line and line 1, for *abhīti* read *abhīti*.

## AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmá-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyáus*), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the *Āryan* or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.



The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*aráṇis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnúḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati* *lord of the house*, and is constantly spoken of as a guest (*átithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtá*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvij*, *vípra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātā-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag to drive* (Lat. *ago*, Gk. *ἄγω*, Skt. *ājāmi*).

### RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (◡—◡◡). The first two verses are in the *Samhitā* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं

यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥

1 Agnīm īle purōhitam,  
yajñāsya devām ṛtvijam,  
hotāraṃ ratnadhātamam.

अग्निम् । ईळे । पुरःहितम् ।

यज्ञस्य । देवम् । ऋत्विजम् ।

होतारम् । रत्नधातमम् ॥

*I magnify Agni the domestic priest,  
the divine ministrant of the sacrifice,  
the invoker, best bestower of treasure*

On the marking of the accent in the RV. see p. 448, 2. The verb *īle* (1. s. pr. *Ā.* of *īd*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyana), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. viii. 88, 1; *yajñásya hí sthā ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īle*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pāda text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pāda text never divides a cd. into more than two members. The suffix *tama*, which the Pāda treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virá-vat + tama* in 3 c and *citrá-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वैभिर्द्ध्विभिर्

ईदो नूतनैः ।

स देवाँ एह वक्षति ॥

2 Agnīḥ pūrvēbhir ṣṭhibhir

īdīo nūtanair utā,

sā devāṃ éhā vakṣati.

अग्निः । पूर्वैभिः । ऋषिभिः ।

ईदोः । नूतनैः । उत ।

सः । देवान् । आ । इह । वक्षति ॥

*Agni to be magnified by past and present seers, may he conduct the gods here.*

*ṣṭhibhis* : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pāda text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvēbhis* (p. 77, note 9) is not analysed. *īdīyas* : to be read as *īdīas* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a *Pāda*, has the *Udatta*; the dependent *Svarita* of the following syllable disappears before the *Anudatta* required to indicate the following *Udatta* of *vām̐* (*Sandhi*, see 39). This *Anudatta* and the *Svarita* of *vākṣati* show that all the intervening unmarked syllables *vām̐ éhá* have the *Udatta*. All the unaccented syllables following a *Svarita* (till the *Anudatta* preceding an *Udatta*) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the *Pāda* text every syllable of a word which has no *Udatta* is marked with the *Anudatta*; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *ā ihá* *vākṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with *Agni*, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *idyas* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अ॒ग्निना॑ र॒यिम॑श्न॒वत॑  
पोष॑मे॒व दि॒वेदि॒वे ।  
य॒ज्ञसं॑ वी॒रव॑त्तमम् ॥

अ॒ग्निना॑ । र॒यिम॑ । अ॒श्न॒वत॑ ।  
पोष॑म् । ए॒व । दि॒वेदि॒वे ।  
य॒ज्ञसम् । वी॒रव॑त्तमम् ॥

8 Agnīnā rayīm aśnavat  
poṣam evā divé-dive,  
yaśāsam vīrāvattamam.

Through Agni may one obtain wealth  
day by day (and) prosperity, glorious  
(and) most abounding in heroes.

*aśnav-a-t*: sb. pr. of *amś* attain, 3. s. ind. pr. *aśnóti* (cp. p. 184); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayīm*, *poṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (83, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अये॑यं य॒ज्ञम॑ध्व॒रं  
वि॒द्यतः॑ परि॒भूर॑सि ।  
स इ॒द्वेषु॑ गच्छति ॥

अये॑ । यम् । य॒ज्ञम् । अ॒ध्व॒रम् ।  
वि॒द्यतः॑ । परि॒भूः । असि॑ ।  
सः । इत् । दे॒वेषु॑ । ग॒च्छति॑ ॥

4 *Ágne, yám yajñám adhvarám*  
*viśvátaḥ paribhūr ási,*  
*sá id devéṣu gachati.*

*O Agni, the worship and sacrifice*  
*that thou encompassst on every side,*  
*that same goes to the gods.*

*yajñám adhvarám*: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the *prn. adj.* *viśva* usually shifts its accent to the second syllable before *adv. suffixes* and as first member of a cd. (p. 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the *loc.* of the goal reached (p. 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Samhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 3).

५ अग्निर्हीता कविर्क्रतुः

सत्यश्चित्रश्रवस्तमः ।

देवो देवेभिरा गमत ॥

अग्निः । हीता । कविः क्रतुः ।

सत्यः । चित्रश्रवः तमः ।

देवः । देवेभिः । आ । गमत ॥

5 Agnir hótā kavīkratuh  
satyās citrāśravastamah,  
devō devēbhir ā gamat.

*May Agni the invoker, of wise  
-intelligence, the true, of most brilliant  
fame, the god come with the gods.*

Both kavī-kratus and citrā-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1c and 3c. devēbhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devō devēbhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

६ यद्भद्रं दाशुषे त्वम्

अग्ने भद्रं करिष्यसि ।

तवेत्तत्सत्यमङ्गिरः ॥

यत् । अङ्ग । दाशुषे । त्वम् ।

अग्ने । भद्रम् । करिष्यसि ।

तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 yād aṅgā dāśuṣe tvām,  
Āgne, bhadraṁ kariṣyāsi,  
tāvét tát satyām, Āngirah.

*Just what good thou, O Agni, wilt  
do for the worshipper, that (purpose)  
of thee (comes) true, O Āngiras.*

aṅgā: on this pol. see 180 (p. 218). dāśuṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvām: here, as nearly everywhere in the RV., to be read as tuām on account of the metre. Though the Pādas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence **Agne** is accented (the **Udatta** being, as always, on the first syllable, p. 465, 18), while **Aṅgiras** is not (p. 466, 18 b). **kariṣyāsi** (ft. of **kṛ do**): that is, whatever good thou intendest to do to the worshipper will certainly be realized. **táva it tát**: *that intention of thee*.

७ उप त्वाग्ने दिवेदिवे  
दोषावस्तर्धिया वयम् ।  
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेदिवे ।  
दोषावस्तः । धिया । वयम् ।  
नमः । भरन्तः । आ । इमसि ॥

7 úpa tvāgne divé-dive,  
dóṣāvastar, dhiyá vayám,  
námo bháranta émasi ;

To thee, O Agni, day by day, O  
illuminer of gloom, we come with  
thought bringing homage ;

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pada (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa ā-imasi (a common combination of úpa and ā with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). **dóṣā-vastar**: Sayana explains this cd. (which occurs here only) as *by night and day*, but **vastar** never occurs as an adv. and the accent of **dóṣā** is shifted (which is not otherwise the case in such cds., as **sāyām-prātar** *evening and morning*, from **sāyām**); the explanation as *O illuminer* (from 1. **vas shine**) *of darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as **kṣapām vastā janitā sūryasya** *illuminer of nights, generator of the Sun*. **dhiyā** inst. of **dhī** *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. **námas**, lit. *bow*, implies a gesture of adoration. **bhárantas**: N. pl. pr. pt. of **bhr** *bear*. **ā-imasi**: the ending **masi** is five times as common as **mas** in the RV. (p. 125, f. n. 2).

c राजन्तमध्वराणां  
गोपामृतस्य दीदिविम् ।  
वर्धमानं स्वे दमे ॥

राजन्तम् । अध्वराणाम् ।  
गोपाम् । ऋतस्य । दीदिविम् ।  
वर्धमानम् । स्वे । दमे ॥

8 *rājantam adhvarāṇām,* (to thee) *ruling over sacrifices, the*  
*gopām ṛtāsya didivim,* *shining guardian of order, growing in*  
*vārdhamānam sué dāme.* *thine own house.*

*rājantam* : this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvarāṇām* : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable *ām* must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). *go-pām* : one of the many m. stems in final radical *ā* (p. 78), which in Skt. is always shortened to *a* (as *go-pa*). *ṛtā* means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite); on the other, moral order (right), a sense replaced in Skt. by *dharma*. Agni is specially the guardian of *ṛtā* in the ritual sense, because the sacrificial fire is regularly kindled every day ; Varuṇa (vii. 86) is specially the guardian of *ṛtā* in the moral sense. *vārdhamānam* : *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. *své* : to be read as *sué* ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own, &c.* (cp. p. 112 c). *dāme* : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितॄव सूनवे                      सः । नः । पिताऽइव । सूनवे ।  
 ऽसौ सुपायनो भव ।                      अत्रे । सुऽउपायनः । भव ।  
 सचस्वा नः स्वस्तये ॥                      सचस्व । नः । स्वस्तये ॥

9 *sá naḥ pitéva sūnāve,*                      *So, O Agni, be easy of access to us,*  
*Ágne, sūpāyanó bhava ;*                      *as a father to his son ; abide with us*  
*sācasvā naḥ suastāye.*                      *for our well-being.*

*sá* is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). *naḥ* enc. dat. (109 a) parallel to *sūnāve*. *pitā iva* : the enc. pcl. *iva* is regularly treated by the Pada text as the second member of a cd. ; in the RV. *pitṛ* is usually coupled with *sūnū*, *mātṛ* with *putrá*. *sūnāvé* : this word as written in the Samhita text appears with two Udattas, because the Udatta of the elided *á*



is thrown back on the preceding syllable (p. 465, 3); but this á must be restored, as the metre shows, and sūnáve Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Sāmhita text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Padas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ágne in 6 b) that the second and the first Pada were originally as independent of each other as the second and the third. On the accentuation of sūpāyaná as a Bv. see p. 455, c a. sácasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst.; the vowel of sva, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Sāmhita, but is regularly short in the Pada text. svastáye must be read as su-astáye; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because asti does not occur as an independent nominal stem.

## SAVITŔ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitr raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitr. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitr is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Tristubh (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— — — —); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (— — — — or — — — —), and the break between the caesura and the cadence is regularly — — — or — — —. Thus the scheme of the whole normal verse is either — — — —, — — — — | — — — — | or — — — —, — — — — | — — — — |. The metre of stanzas 1 and 9 is Jagatī (p. 442), which consists of four verses of twelve syllables. The Jagatī is identical with the Tristubh verse extended by one syllable, which, however, gives the cadence an iambic character (— — — —). In the first stanza the caesura is always after the fifth syllable, in the second Páda following the first member of a compound.

१ हव्यामि प्रथमं सुस्तये	हव्यामि । अपिम् । प्रथमम् । सुस्तये ।
हव्यामि मित्रावरुणाविहार्वसे ।	हव्यामि । मित्रावरुणौ । इह । अवसे ।
हव्यामि रात्रीं जगती निविशनीं	हव्यामि । रात्रीम् । जगतः । निविशनीम् ।
हव्यामि देवं सवितारमूतये ॥	हव्यामि । देवम् । सवितारम् । ऊतये ॥

1 hváyāmi Agnīm prathamām	I call on Agni first for welfare;
suastáye;	I call on Mitra-Varuna here for
hváyāmi Mitrávaruṇāv ihāvase;	aid; I call on Night that brings the

hváyāmi Rātrīm jágato nivés- world to rest; I call on god Savitr  
 anīm; for help.  
 hváyāmi devām Savitāram ūtá-  
 ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agním. su-astāye: this, ávase, and ūtāye are final datives (p. 314, B 2); the last two words are derived from the same root, *av help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being*; by Sāyana, following Yaska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrā-vāruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. eds. are not analysed in the Pada text. ihāvase for ihā ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivésanīm = that causes the world to 'turn in' (cp. x. 127, 4, 5); the cs. niveśāyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो	आ । कृष्णेन । रजसा । वर्तमानः ।
निविश्यन्नमृतं मर्त्यं च ।	निविश्यन् । अमृतम् । मर्त्यम् । च ।
हिरण्येन सविता रथेना	हिरण्येन । सविता । रथेन ।
देवो याति सुवनानि पश्यन् ॥	आ । देवः । याति । सुवनानि । पश्यन् ॥

2 ā kṛṣṇéna rásasā vārtamāno,	Rolling <sup>h</sup> hither through the dark
niveśāyann amṛtaṁ mǎrtiaṁ	space, laying to rest the immortal
ca,	and the mortal, on his golden car
hiraṇyáyena Savitā ráthena,	god Savitr comes seeing (all) crea-
ā devó yāti bhūvanāni páśyan.	tures.

ā vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in niveśāyan, it is usually compounded, *ibid.* kṛṣṇéna rásasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtaṁ mǎrtiaṁ ca s. m. used collectively = *gods and men*. ráthenā must of course be read ráthena<sup>h</sup>; see note on Ágne, i. 1, 9 b. ā devó yāti: cp. note

on á ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता यात्युद्धता याति। देवः। प्रवता। याति। उतवता।  
 याति शुभ्राभ्यां यजतो हरिभ्याम्। याति। शुभ्राभ्याम्। यजतः। हरिभ्याम्।  
 आ देवो याति सविता परावतो आ। देवः। याति। सविता। परावतः।  
 ऽप विश्वा दुरिता बध्मानः ॥ अप विश्वा। दुःइता। बध्मानः ॥

३ yāti devāḥ pravātā, yāti ud-  
 vātā ; The god goes by a downward, he  
 goes by an upward path ; adorable  
 yāti śubhrābhyām yajató hāri-  
 bhyām. he goes with his two bright steeds.  
 ā devó yāti Savitā parāvato, God Savitr comes from the distance,  
 āpa víśvā duritā bādhamānaḥ. driving away all hardships.

In this stanza a Jagatī verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā: local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām: inst. in sociative sense; cp. devébbhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebbhis in i. 1, 28. parāvátó ὁ pa: see note on Ágne in i. 1, 9. parāvátas: abl. with verb of motion (201 A 1). āpa bādhamānas: cp. note on á in 2 c. víśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अमीवृतं कृशनेर्विश्वरूपं अमिवृतम्। कृशनेः। विश्वरूपम्।  
 हिरण्यशम्यं यजतो बृहन्तम्। हिरण्यशम्यम्। यजतः। बृहन्तम्।  
 आस्थाद्रथं सविता चित्रमानुः आ। अस्थात्। रथम्। सविता। चित्र  
 कृष्णा रजांसि तविषीं दधानः ॥ ऽमानुः।  
 कृष्णा। रजांसि। तविषीम्। दधानः

4 abhívṛtam kṛśanair, viśvárū-  
pam,  
hiraṇyaśamyam, yajató bṛhān-  
tam,  
āsthād rātham Savitā citrā-  
bhānuḥ,  
kṛṣṇā rājāṃsi, tāviṣīm dādhā-  
naḥ.

*His car adorned with pearls,  
omniiform, with golden pins, lofty,  
the adorable Savitr brightly  
lustrous, putting on the dark spaces  
and his might, has mounted.*

The final vowel of abhī is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvá-rūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ao. of sthā. kṛṣṇā rājāṃsi: = *darkness*. dādhānas (pr. pt.; the pf. would be dādhanās) governs both rājāṃsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) and *might*, that is, bringing on evening by his might.

५ वि जनाञ्छावाः शितिपादौ वि । जनां । श्वावाः । शितिपादः ।  
अख्यन् अख्यन् ।

रथं हिरण्यप्रउगं वहन्तः । रथम् । हिरण्यप्रउगम् । वहन्तः ।  
शश्वद्विशः सवितुर्दिव्यस्रो- शश्वत् । विशः । सवितुः । दिव्यस्र ।  
पश्ये विश्वा भुवनानि तस्युः ॥ उपस्ये । विश्वा । भुवनानि । तस्युः ॥

5 vi jānāñ chyāvāḥ śitipādo  
akhyan,  
rātham hiraṇyapraūgaṃ vāh-  
antaḥ.  
śāśvad viśaḥ Savitūr dāiviasya  
upāsthe viśvā bhūvanāni ta-  
sthuḥ.

*His dusky steeds, white-footed,  
drawing his car with golden pole,  
have surveyed the peoples. For  
ever the settlers and all creatures  
have rested in the lap of divine  
Savitr.*

*vi* : separated from *vb*. ; see note on *á vakṣati*, i. 1, 2 c. *jánāfi chyāvāḥ* : for *jánān śyāvāḥ* (40, 1). *śiti-pádas* : on the accentuation of this *Bv*. on the final member, see p. 455, *ca*. Note that the initial *a* of *akhyan* remains after *o* (cp. note on i. 1, 9 b). *akhyan* : a *ao*. of *khyā* see (p. 168, *a* 1), cp. 7 a and 8 a, and *páśyan* in 2 d ; the *ao*. expresses a single action that has just taken place (p. 345 C) ; the *pf*. *tasthur* expresses an action that has constantly (*śásvat*) taken place in the past down to the present (118 A a). In *-praügam* (analysed by the *Pada* text of x. 180, 3 as *pra-uga*), doubtless = *pra-yugam* (as explained in a *Prātiśākhya*), there is a remarkable hiatus caused by the dropping of *y*. *viśvā bhūvanāni* : here the old and the new form of the *n. pl.* are used side by side, as very often. On the *Sandhi* of *dāivyasyopāsthe* cp. note on *Ágne*, i. 1, 9 b. *dāivya* *divine* is a variation of the usual *devā* accompanying the name of *Savitṛ*. *upāsthe* : the idea that all beings are contained in various deities, or that the latter are the soul (*ātmā*) of the animate and inanimate world, is often expressed in the *RV*.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थौ  
एका यमस्य भुवने विराषाट् ।  
अणिं न रथ्यममृताधि तस्थुर  
इह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः । द्यावः । सवितुः । द्वौ । उपस्थौ ।  
एका । यमस्य । भुवने । विराषाट् ।  
अणिम् । न । रथ्यम् । अमृता । अधि ।  
तस्थुः ।

इह । ब्रवीतु । यः । उं इति । तत् । चिकेतत् ॥

6 *tisrō dyāvah* ; *Savitūr dvā upāsthām*,  
*ékā Yamasya bhūvane virāṣāt*.  
*añim ná rāthyam amṛtādhi*  
*tasthur* :  
*ihā bravītu yá u tác ciketat*.

(There are) three heavens : two (are) the laps of *Savitṛ*, one over-coming men, (is) in the abode of *Yama*. All immortal things rest (on him) as on the axle-end of a car : let him who may understand this tell it here.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last *Pāda* indicates, as an enigma (like several others in the *RV*). The first *Pāda* is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró dyāvāḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upāsthā* (cp. 194, 3). *upāsthām* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausā* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Āgne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-śāt* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of *s* by assimilation to the final cerebral *ṭ* (for *-sāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *rtvīj*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *ānīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravitu* : 3. s. ipv. of *brū speak* (p. 143, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized : *ūṁ iti*. *cīketat* : pf. sb. of *cit observe*.

७ वि सुप॒र्णो अ॒न्तरि॑चा॒ण्य॒ख्यद॑  
ग॒भीर॑वैपा॒ असुरः॑ सुनी॒थः ।  
क्षे॒दानीं॑ सूर्यः कश्चि॒कित॑  
क॒त॒मां बां र॒श्मिर॒स्या त॑तान ॥

वि । सु॒प॒र्णः । अ॒न्तरि॑चा॒णि । अ॒ख्य॒त् ।  
ग॒भीर॑वैपाः । असुरः । सु॒नी॒थः ।  
क्षे । इ॒दानीं॑ । सूर्यः । कः । चि॒कित॑ ।  
क॒त॒माम् । बाम् । र॒श्मिः । अ॒स्य॒ । आ ।  
त॒तान् ॥

7 ví suparnó antárikṣāṇi akhyat,  
gabhīrávepā ásurah sunīthāḥ.  
kvédānīm sūriah? kás ciketa?  
katamām dyām raśmír asyá  
tatāna?

*The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?*

7-9 deal with Savitr as guiding the sun.

vi . . . akhyat: cp. 5 a and 8 a. suparnās: Savitr is here called a bird. as the sun-god Surya (vii. 68) often is. On the accent of this Bv. and of su-nīthās see p. 455, c a. antárikṣāṇi: equivalent to kṛṣṇā rājāmsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthās: *guiding well* here means that the sun illumines the paths with his light. kvédānīm: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānīm: *now = at night*. ciketa: pf. of cit *observe* (139, 4). dyām: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyá: = asya á. tatāna: pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ व्यख्यत्कुम्भः पृथिव्यास  
त्री धन्व योजना सप्त सिन्धून् ।  
हिरण्यक्षः सविता देव आगाद्  
दधद्रता दाशुषे वार्याणि ॥

अष्टौ । वि । व्यख्यत् । कुम्भः । पृथिव्याः ।  
त्री । धन्व । योजना । सप्त । सिन्धून् ।  
हिरण्यः । सविता । देवः । आ ।  
अगात् ।  
दधत् । रता । दाशुषे । वार्याणि ॥



8 aṣṭáu ví akhyat kakúbhaṇpr̥thi-  
vyás,  
trí dhánva, yójanā, saptá sín-  
dhūn.  
hiraṇyākṣāḥ Savitā devā āgād,  
dádhat rátnā dāsúṣe vāriāni.

*He has surveyed the eight peaks  
of the earth, the three waste lands,  
the leagues, the seven rivers.  
Golden-eyed god Savitr has come,  
bestowing desirable gifts on the  
worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭáu: 106 b. pr̥thivyás: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— for —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiraṇyākṣás: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. ā-gāt: root ao. of gā go. dádhat: on the accent cp. 127, 2; on the formation of the stem, 156.

९ हिरण्यपाणिः सविता विचर्षणिर् उभे द्यावापृथिवी अन्तरीयते । उभे इति । द्यावापृथिवी इति । अन्तः ।  
अपामीवां बाधते वेति सूर्यम् इयति ।  
अभि कृष्णेन रजसा द्यामृणोति ॥ अप । अमीवाम् । बाधति । वेति । सूर्यम् ।  
अभि । कृष्णेन । रजसा । द्याम् । ऋणोति ॥

9 hiraṇyapāṇiḥ Savitā vicarṣaṇir  
ubhé dyāvāpr̥thivī antár iyate.  
ápāmīvāṃ bádhatē; vétisūriam;  
abhī kṛṣṇéna rájasā dyām ṛnoti.  
*Golden-handed Savitr, the active,  
goes between both heaven and earth.  
He drives away disease; he guides  
the sun; through the dark space he  
penetrates to heaven.*

Dyāvā-pr̥thivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragr̥hya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-

bined with **ī go** governs the acc. ; cp. the two laps of Savitṛ in 6 a.  
**āpa bād̐hate** : he drives away disease, cp. 3 d ; contrary to the  
 general rule (p. 466, 19 A) the vb. is here accented ; this irregularity  
 not infrequently occurs when in the same Pāda a compound verb is  
 immediately followed by a simple vb. **vēti** : accented because it  
 begins a new sentence ; Savitṛ guides the sun : cp. 7 c. **kṛṣṇēna**  
**rājasā** : cp. 2 a and 4 d. **abhi . . . dyām ṛṇoti** : cp. 7 d. The  
 metre of d is irregular : it is a Trisṭubh of twelve syllables, the first  
 two syllables (**abhi**) taking the place of a long one. Cp. p. 441, 4 a  
 and p. 445, B 1.

- १० हिरण्यहस्तो असुरः मुनीयः । हिरण्यहस्तः । असुरः । मुनीयः ।  
 सुमृच्छीकः स्वर्वा यात्वर्वाङ् । सुमृच्छीकः । स्वर्वान् । यात् । अर्वाङ् ।  
 अपसेधन्नचसो यातुधानान् । अपसेधन् । रचसः । यातुधानान् ।  
 अस्थान्निवः प्रतिदोषं गृणानः ॥ अस्थान् । देवः । प्रतिदोषम् । गृणानः ॥

- 10 hiraṇyahasto āsuraḥ sunīthāḥ,  
 sumṛīkāḥ suāvāṃ yātu arvāṇi.  
 apasédhan rakṣāso yātudhānān,  
 āsthād devāḥ pratidoṣāṃ grṇā-  
 nāḥ.
- Let the golden-handed divine  
 spirit, of good guidance, most  
 gracious, aiding well, come hither.  
 Chasing away demons and sorcerers,  
 the god being lauded has arisen  
 towards eventide.*

ásuras: cp. 7 b. svávān: the analysis of the Pada text, svávān = *possessed of property*, is followed by Sayana who renders it by dhanavān *wealthy*; this would mean that Savitr bestows wealth (cp. dādhad rátnā in 8 d, and vi. 71, 4 á dāsuge suvati bhūri vāmām *he, Savitr, brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of su-ávas *giving good help* occur (svávasam, svávasā, svávasas). Roth takes svávān to be a nom. of this stem irregularly formed by analogy for su-ávās (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final ān, which regularly becomes āñ before vowels (39), sometimes undergoes the same change before y (40, 4). rakśásas has the accent of a m. in as (83, 2 a); the n. form is ráksāmsi. yātudhānān is added, as is often the case, without

a connecting ca: cp. note on rayīm, in i. 1, 3 a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pāda. If Savitṛ in this stanza is connected with morning rather than evening, āsthāt would here be equivalent to ūd asthāt; cp. RV. vi. 71, 4: ūd u śyā devāḥ Savitā dāmunā hiraṇyapāṇiḥ pratidoṣām āsthāt *that god Savitṛ, the domestic friend, the golden-handed, has arisen towards eventide*; it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 c. grṇānās: pr. pt. Ā., with ps. sense, of 1. gr̥ sing, greet.

११ चे ते पन्थाः सवितः पूर्यासो चे । ते । पन्थाः । सवितरिति । पूर्यासः ।  
 ऋणवः सुकृता अन्तरिक्षे । अरिणवः । सुकृताः । अन्तरिक्षे ।  
 तेभिर्नो अद्य पथिभिः सुगेभी तेभिः । नः । अद्य । पथिभिः सुगेभिः ।  
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé tepánthāḥ, Savitaḥ, pūrviāso, *Thine ancient paths, O Savitr,*  
 arenāvaḥ sūkṛtā antārikṣe, *the dustless, the well made, in the*  
 tébbhir nō adyā pathibhiḥ sugē- *air, (going) by those paths easy to*  
 bhī *traverse protect us to-day, and speak*  
 rákṣā ca no, ādhi ca brūhi, *for us, O god.*  
 deva.

te: the dat. and gen. of tvám, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pánthās: N. pl. of pánthā, m. *path*, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitaḥ: when final Visarjanīya in the Saṃhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pāda text; here Savitar iti. 'renāvas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, ca. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tébbhis: inst. of tá, p. 106; p. 457, 11 b. In o nō adyā should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ō, ādhi should be pronounced. sugēbbhī: see 47. The final a of rákṣā is lengthened because the

second syllable of the Pada favours a long vowel. *ádhi . . . brūhi : be our advocate* ; the meaning of this expression is illustrated by other passages : in i. 123, 3 Savitr̥ is besought to report to Sūrya that his worshippers are sinless ; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

## MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 83) and of Pṛṣṇi, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven ; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodaṣi is always mentioned in connexion with them ; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to : they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning : all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādī*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty ; young and unaging ; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to shine, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभन्ते जनयो न सप्तयो	प्र । ये । शुभन्ते । जनयः । न । सप्तयः ।
यामन्नुद्रस्य सूनवः सुदंससः ।	यामन् । नुद्रस्य । सूनवः । सुदंससः ।
रोदंसी हि मरुतश्चक्रिरे वृधे	रोदंसी । इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदधेषु घृष्वयः ॥	वृधे ।
	मदन्ति । वीराः । विदधेषु । घृष्वयः ॥

1 prā yé śumbhante, jānayo ná,  
sāptayo  
yāman, Rudrāsya sūnavaḥ su-  
dāmsasaḥ,

*The wondrous sons of Rudra,  
the racers, who on their course  
adorn themselves like women, the  
Maruts have indeed made the two*

ródasī hí Marútaś cakriré vṛ- worlds to increase. The impetuous  
dhé. heroes rejoice in rites of worship.

mádanti vīrá vidátheṣu ghṛṣva-  
yaḥ.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl.  $\bar{A}$ . pf. of kr; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उच्चितासो महिमानमाशत ते । उच्चितासः । महिमानम् । आशत ।  
दिवि रुद्रासो अधि चक्रिरे सदः । दिवि । रुद्रासः । अधि । चक्रिरे । सदः  
अर्चन्तो अर्के जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।  
अधि त्रियो दधिरे पृश्निमातरः ॥ अधि । त्रियः । दधिरे । पृश्निमातरः ॥

2 tá ukṣitáśo mahimānam āśata: They having waxed strong have  
divi Rudráśoádhi cakrire sádah. attained greatness: in heaven the  
ārcanto arkām, janáyanta indri- Rudras have made their abode.  
yám, Singing their song and generating  
ádhi śríyo dadhire Pṛśnimā- the might of Indra, they whose  
tarah. mother is Pṛśni have put on glory.

té: N. pl. m. of tá *that*, 110. ukṣitáśas: pp. of 2. ukṣ (= vakṣ) grow. āśata: 3. pl.  $\bar{A}$ . root ao. of amś attain. Rudráśas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. divi; 176, 2. janáyanta indriyám: that is, by their song. ádhi dadhire: 3. pl.  $\bar{A}$ . pf. of ádhi dhā, which is especially often used of putting on ornaments. śríyas:  $\bar{A}$ . pl. of śrí *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिमि गोमातरः । यत् । शुभयन्ते । अज्जिमिः ।  
तनूषु शुभा दधिरे विरुक्मतः । तनूषु । शुभाः । दधिरे । विरुक्मतः ।  
नाधन्ते विश्वमभिमातिनम् बाधन्ते । विश्वम् । अभिमातिनम् । अप ।  
वर्त्मानेषामनु रीयते घृतम् ॥ वर्त्मानि । एषाम् । अनु । रीयते । घृतम् ॥

8 gómātaro yāc chubháyantē añjī-  
 bhis,  
 tanāṣu śubhrā dadhire virūk-  
 mataḥ.  
 bād̥hante víśvam abhimātīnam  
 āpa.  
 vārtmāni eṣām ānu rīyate  
 ghṛtām.

*When they whose mother is a cow  
 deck themselves with ornaments,  
 shining they put on their bodies  
 brilliant weapons. They drive off  
 every adversary. Fatness flows  
 along their tracks.*

gómātaraś : as the sons of the cow Pr̥śni. yāc chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on* = *they wear*. āpa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ānu rīyate : 3. pl. Ā. pr. of rī *flow*. ghṛtām : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayām, p. 452, 8 B c.

8 वि ये भ्राजन्ते सुमंखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुऽमंखासः । ऋष्टि  
 प्रच्यावयन्तो अच्युता चिदोजसा । ऽभिः ।  
 मनोजुवो यन्मरुतो रथेष्वाम् प्रऽच्यवयन्तः । अच्युता । चित् । ओजसा ।  
 वृषव्रातासः पृषतीरयुग्धम् ॥ म॒नः॒ऽजुवः । यत् । म॒रुतः । रथेषु । आ ।  
 वृष॑व्रातासः । पृषतीः । अयु॑ग्धम् ॥

4 ví yé bhrājante sūmakhāsa ṛṣṭī-  
 bhiḥ,  
 pracyāváyanto ácyutā cid ójasā,  
 manojúvo yán, Maruto, rá-  
 theṣu á  
 vṛṣavratāsaḥ pṛṣatīr áyug-  
 dhuam ;

*Who as great warriors shine  
 forth with their spears, overthrow-  
 ing even what has never been over-  
 thrown with their might : when ye,  
 O Maruts, that are swift as thought,  
 with your strong hosts, have yoked  
 the spotted mares to your cars,*

sūmakhāsaś : a Karmadhāraya cd. according to its accent (cp. p. 455 10 c a), but the exact meaning of makhā is still somewhat uncertain. pra-cyāváyantas : pr. pt. of cyu *move* ; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Saṃhitā text, it invariably has a short vowel in the Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojūvas: N. pl. radical ū stem mano-jū, 100, II a (p. 88). rátheṣu á: 173, 2. pṛṣatis: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Ā. root ao. of yuj yoke.

५ प्र यद्रथेषु पृषतीरयुग्ध्वं      प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।  
 वाजे अद्रिं मरुतो रंहयन्तः ।      वार्जे । अद्रिम् । मरुतः । रंहयन्तः ।  
 उतारुषस्य वि स्यन्ति धारांश्च      उत । अरुषस्य । वि । स्यन्ति । धाराः ।  
 चर्मैवोदभिर्धुन्दन्ति भूमं ॥      चर्मैव । उदभिः । वि । उन्दन्ति ।  
 भूमं ॥

5 prā yád rátheṣu pṛṣatīr áyug-      when ye have yoked the spotted  
 dhvam,      mares before your cars, speeding, O  
 vāje ádrim, Maruto, ramhá-      Maruts, the stone in the conflict,  
 yantaḥ,      they discharge the streams of the  
 utáruṣasya ví syanti dhārāś      ruddy (steed) and moisten the earth  
 cārmevodābhir ví undanti bhū-      like a skin with waters.  
 ma.

áyugdhvam: with loc., cp. 204, 1 b. ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣasya: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vājí áruṣaḥ) is spoken of. ví syanti: 3. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. undanti: 3. pl. pr. of ud wet. bhūma: N. of bhūman n. earth (but bhūmán m. abundance).

६ आ वो वहन्तु सप्तयो रघुयदो      आ । वः । वहन्तु । सप्तयः । रघुयदः ।  
 रघुपत्नानः प्र जिगात बाहुभिः ।      रघुपत्नानः । प्र । जिगात । बाहुभिः ।  
 सीदता बर्हिर्ब्रह्म वः सदेक्षुतं      सीदत । आ । बर्हिः । उरु । वः । सदेः ।  
 मादयध्वं मरुतो मध्वो अन्धसः ॥      हतम् ।  
 मादयध्वम् । मरुतः । मध्वः । अन्धसः ॥



6 ā vo vahantu sāptayo raghu-  
 syādo;  
 raghupātvānaḥ prā jigāta bāhū-  
 bhiḥ.  
 sīdatā barhīr : urū vaḥ sādās  
 kṛtām.  
 mādāyadhvam, Maruto, mādha-  
 vō āndhasaḥ.

*Let your swift-gliding racers  
 bring you hither. Swift-flying come  
 forward with your arms. Sit down  
 on the sacrificial grass : a wide  
 seat is made for you. Rejoice, O  
 Maruts, in the sweet juice.*

raghu-syādas : Sandhi, 67 b. raghupātvānas : as belonging to  
 this Pāda to be taken with prā jigāta (gā go). bāhūbhis : with  
 outstretched arms as they drive. sīdata ā : 2. pl. ipv. pr. of sad sit  
 with prp. following (p. 468, 20). sādās : Sandhi, 48, 2 a. kṛtām :  
 as finite vb., 208. mādāyadhvam : cs. of mad rejoice, with gen.,  
 202 A b. mādhas : gen. n. of mādhu, p. 81, f. n. 12 ; the sweet  
 juice is Soma.

तेऽवर्धन्त स्वतवसो महित्वना  
 नाकं तस्थुः चक्रिरे सदः ।  
 विष्णुर्यद्वावदृषणं मदच्युतं  
 वयो न सोदन्नधि बर्हिषि प्रिये ॥

ते । अवर्धन्त । स्वतवसः । महित्वना ।  
 आ । नाकम् । तस्थुः । उर । चक्रिरे । सदः ।  
 विष्णुः । यत् । ह । आवत् । वृषणम् ।  
 मदच्युतम् ।  
 वयः । न । सीदन् । अधि । बर्हिषि ।  
 प्रिये ॥

7 tē 'vardhanta svātavaso mahi-  
 tvanā :  
 ā nākaṁ tasthūr ; urū cakrire  
 sādāḥ.  
 Viṣṇur yād dhāvad vṛṣaṇam  
 madacyūtam,  
 vāyo nā sīdann ādhi barhiṣi  
 priyē.

*Self-strong they grew by their  
 greatness : they have mounted to the  
 firmament ; they have made for them-  
 selves a wide seat. When Viṣṇu  
 helped the bull reeling with intoxi-  
 cation, they sat down upon their  
 beloved sacrificial grass like birds.*

tē 'vardhanta : Sandhi accent, p. 465 17, 3. mahitvanā : inst.  
 of mahitvanā, p. 77, f. n. 3 ā tasthūr : vb. of a principal sentence

accented according to p. 468, β. Viṣṇu: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. dha: Sandhi, 54. ávat: 3. s. ipf. of av *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vṛṣan: dec., 90, 1; both this word and madacyút are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' váyas: N. pl. of ví *bird*. sīdan: unaugmented ipf. of sad *sit*.

८ शूरा इवेयुधयो न जग्मयः शूराःऽइव । इत् । युयुधयः । न । ज-  
 अस्वस्वो न पृतनासु येतिरे । ग्मयः ।  
 भयन्ते विश्वा सुवना मरुद्भ्यो अस्वस्वः । न । पृतनासु । येतिरे ।  
 राजान इव लिषसंदृशो नरः ॥ भयन्ते । विश्वा । सुवना । मरुत्ऽभ्यः ।  
 राजानःऽइव । लिषऽसंदृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma- Like heroes, speeding like war-  
 yah, riors, like fame-seeking (men) they  
 śravasyávo ná pṛtanāsu yetire. have arrayed themselves in battles.  
 bháyante víśvā bhúvanā Marúd- All creatures fear the Maruts: the  
 bhio : men are like kings of terrible  
 rájāna iva tveṣásamdrśo nárah. aspect.

iva: note how this pel. interchanges with ná in this stanza. yetire: 3. pl. pf.  $\bar{A}$ . of yat: 187, 2a. bháyante: 3. pl. pr.  $\bar{A}$ . of bhī *fear*; the pr. stem according to the bhū class is much commoner in the RV. than that according to the third class. Marúdbhyas: 201 A b. náras: the Maruts; N. pl. of nr *man*, 101, 1.

९ खष्टा यद्वज्रं मुकृतं हिरण्यं खष्टा । यत् । वज्रम् । मुकृतम् । हिर-  
 सहस्रभृष्टिं स्वपा अर्वायत् । ख्यम् ।

धत्त इन्द्रो नर्यपांसि कर्तवे  
इहं वृचं निरपामोऽब्जदर्णवम् ॥

सहस्रं ऽमृष्टिम् । सुऽअपांः । अवर्तयत् ।  
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।  
अहन् । वृचम् । निः । अपाम् । औब्जत् ।  
अर्णवम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ  
hiranyāyaṃ  
sahasrabhṛṣṭim suāpā āvarta-  
yat,  
dhattā indro nāriāpāmsi kār-  
tave :  
āhan vṛtrāṃ, nir apām aubjad  
arṇavām.

When the skilful Tvaṣṭr had  
turned the well-made, golden,  
thousand-edged bolt, Indra took it  
to perform manly deeds : he slew  
Vṛtra, and drove out the flood of  
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, āny apās tatarda; Tvāṣṭā asmaī vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhattā: 8. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. náryā-pāmsi is here and in viii. 96, 19 analysed by the Pada text as nári āpāmsi. The only possible sense of these words would be deeds against the hero (Vṛtra). On the other hand náryāni appears once (vii. 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet náryāpasam, analysed by the Padapāṭha (viii. 98, 1) as nárya-apasam doing manly deeds is applied to Indra. It thus seems preferable to make the slight emendation náryāpāmsi (to be read náriāpāmsi) in the Saṃhitā text, and náryā/āpāmsi in the Pada text. nir aubjad: 8. s. ipf. of ubj force (cp. 23 c).

१० ऊर्ध्वं नुनुद्रेऽवतं त औजसा  
दादृहाणं चिद्विभिदुर्वि पर्वतम् ।  
धमन्तो वाणं मरुतः सुदानवो

ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । औजसा ।  
दृदृहाणम् । चित् । बिभिदुः । वि ।  
पर्वतम् ।

मदे सोमस्य रत्नानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुऽदानवः ।  
मदे । सोमस्य । रत्नानि । चक्रिरे ॥ ✓

10 ūrdhvām nunudre avatām tā ojasā;  
dāḍṛhāṇām oīd bibhidur ví párvatam.  
dhāmanto vāṇām Marútaḥ sudānavo  
māde sōmasya rāṇiāni cakrire.

*They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.*

ūrdhvām : have pressed (the bottom) upward, that is, overturned, poured out; avatām : the cloud; = they have shed rain. dāḍṛhāṇām : pf. pt. A. of ḍṛh make firm, with long red. vowel (189, 9), shortened in the Pada text. bibhidur ví : p. 468, 20. párvatam : cloud mountain; another way of saying the same thing. dhāmantas : with reference to the sound made by the Maruts; cp. ārcantas, 2c. māde sōmasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

११ जिह्मं नुगुद्रेऽवतं तया दिशा- जिह्मम् । नुगुद्रे । अवतम् । तया । दिशा ।  
सिञ्चन्नुत्सं गोतमाय तृष्णजे । असिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।  
आ गच्छन्तीमवसा चित्रमानवः आ । गच्छन्ति । ईम् । अवसा । चित्र  
कामं विप्रस्य तर्पयन्त धामभिः ॥ ऽमानवः ।

कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

11 jihmām nunudre avatām tāyā diśā:  
āsiñcann ūtsam Gótamāya tṛṣṇāje.  
ā gachantīm āvasā citrabhānavah:  
kāmaṁ viprasya tarpayanta dhāmabhiḥ.

*They have pushed athwart the well in that direction : they poured out the spring for the thirsty Gotama. Of brilliant splendour they approach him with help; may they satisfy the desire of the sage by their powers.*

jihmām : so as to be horizontal and pour out the water, much the same as ūrdhvām in 10 a. tāyā diśā : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : *him*, Gotama, p. 220. viprasya : of Gotama. tarpayanta : cs. of *trp* *be pleased* ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्म शशमानाय सन्ति या । वः । शर्म । शशमानाय । सन्ति ।  
 त्रिधातूनि दाशुषि यक्ताधि । त्रिधातूनि । दाशुषि । यक्ताधि ।  
 अस्मभ्यं तानि मरुतो वि यन्त अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।  
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vaḥ śārma śaśamānāya sánti, *The shelters which you have for*  
 tridhātūni dāśuṣe yachataādhī. *the zealous man, extend them three-*  
 asmābhyam tāni, Maruto, ví fold to the worshipper. *Extend*  
 yanta. *them to us, O Maruts. Bestow on*  
 rayim no dhatta, vṛṣaṇaḥ, su- *us wealth together with excellent*  
 vīram. *heroes, mighty ones.*

śārma : N. pl. n. (90, 2) śaśamānāya : pf. pt. *Ā.* of śam labour.  
 tridhātūni : used appositionally (198). dāśuṣe : dat. of dāśvāms,  
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam  
 stretch. asmābhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of  
 yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put  
 (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp.  
 vīrāvattamam, i. 1, 3 c.

## VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* *be active*, thus meaning 'the active one'.

#### i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वोचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वोचम् ।
यो अस्कभायदुत्तरं सधस्थं	यः । पार्थिवानि । विममे । रजांसि ।
विचक्रमाणस्त्रेधोरुगायः ॥	यः । अस्कभायत् । उत्तरम् । सधस्थम् ।
	विचक्रमाणः । त्रेधा । उरुगायः ॥

1 Viṣṇor nū kaṃ vīrīāṇi prā vo-  
cam,  
yāḥ pārthivāni vimamé rājāmsi;  
yó áskabhāyad úttaram sadhā-  
stham,  
vicakramānás trēdhórugāyāḥ.

*I will now proclaim the heroic  
powers of Viṣṇu, who has measured  
out the terrestrial regions; who  
established the upper gathering-  
place, having, wide-paced, strode  
out triply.*

kam : this pcl. as an encl. always follows nū, sú or hí (p. 225, 2).  
vīrīāṇi : the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīrīṇi*. *prā vocam*: inj. ao. of *vac*, 147, 3. *pārthivāni rājāmsi*: the earth and the contiguous air. *vi-mamé*: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: *māneneva tasthivāṁ antārikṣe vī yó mamé prthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure.* *āskabhāyat*: ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *uttaram sadhāstham*: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakramānās*: pf. pt. *Ā.* of *kram*. *tre-dhā*: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ॐ); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्ववते वीर्येण प्र । तत् । विष्णुः । स्ववते । वीर्येण ।  
 मृगो न भीमः कुचरो गिरिष्ठाः । मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।  
 यस्योरुषु त्रिषु विक्रमणेष्व यस्य । उरुषु । त्रिषु । विऽक्रमणेषु ।  
 अधिचिन्त्यन्ति भुवनानि विश्वा ॥ अधिऽचिन्त्यन्ति । भुवनानि । विश्वा ॥

2 *prā tād Viṣṇuḥ stavate vīryeṇa,* By reason of his heroic power,  
*mṛgō ná bhīmāḥ kucaró giri-* like a dread beast that wanders at  
*sṭhāḥ,* will, that haunts the mountains,  
*yásyoruṣu triṣū vikrámaṇeṣu* Viṣṇu is praised aloud for that:  
*adhikṣiyānti bhúvanāni víśvā.* he in whose three wide strides all  
 beings dwell.

*prā stavate*: *Ā.* of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād*: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa*: cp. note on *vīryāni* in 1 a. *mṛgās*: Sayana here interprets this

word to mean a beast of prey such as a lion; but though *bhīmā* occurs as an attribute both of *simhā lion* and of *vṛṣabhā bull* in the RV., *giriṣṭhā* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-carā*: Yāska, followed by Sāyana, has two explanations of this word, *doing ill* (*ku* = *kutsitam karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyana has two explanations of *giriṣṭhās*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c.* (1); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrāmanēṣu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyānti*: the root 1. *kṣi* follows the *ad* class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With *c* and *d* cp. what is said of *Savitṛ* in i. 85, 5.

३ प्र विष्णवे शूषमेतु मन्त्रं	प्र । विष्णवे । शूषम् । एतु । मन्त्रं ।
गिरिचित्ति उरुगायाय वृष्णे ।	गिरिचित्ति । उरुगायाय । वृष्णे ॥
य इदं दीर्घं प्रयतं सधस्थम्	यः । इदम् । दीर्घम् । प्रयतम् । सध
एको विममे त्रिभिरित्पदेभिः ॥	स्थम् ।
	एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

3 prā Viṣṇave śūṣām etu mánma,	Let my inspiring hymn go forth
giriṣṭhā urugāyāya vṛṣṇe,	for Viṣṇu, the mountain-dwelling
yā idām dīrghām prāyatam sa-	wide-pacing bull, who alone with
dhāsthām	but three steps has measured out
éko vimamé tribhír ít padé-	this long far-extended gathering-
bhiḥ ;	place ;

*śūṣām*: the *ū* must be slurred disyllabically (= *ūū*). *idām sadhāsthām*: of course the earth as opposed to *uttaram sadhāsthām* in 1 c. *ékas* and *tribhís* are antithetical. *íd* emphasizes the latter



word: *with only three*. The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: girikṣīt = girikṣhā; urugāyā = kucarā; vṛṣan = mrgō bhīmāḥ. This correspondence of kucarā (besides V.'s alternative exclusive epithet urukramā in 5 c and elsewhere) confirms the explanation of urugāyā as *wide-pacing* from gā go (Yaska, mahāgati *having a wide gait*), and not *widely sung* from gā sing (Sāyaṇa).

४ यस्य त्री पूर्णा मधुना पदान् यस्य । त्री । पूर्णा । मधुना । पदानि ।  
 अक्षीयमाणा स्वधया मदन्ति । अक्षीयमाणा । स्वधया । मदन्ति ।  
 य उ त्रिधातु पृथिवीसुत वाम यः । कुं इति । त्रिधातु । पृथिवीम् ।  
 एको दाधार भुवनानि विश्वा ॥ उत । वाम ।  
 एकः । दाधार । भुवनानि । विश्वा ॥

4 yāśya trī pūrṇā mādhunā pa- Whose three steps filled with  
 dāni mead, unfailing, rejoice in bliss ;  
 ākṣīyamāṇā svadhāyā mādanti ; and who in threefold wise alone  
 yā u tridhātu prthivīm utā has supported earth and heaven,  
 dyām and all beings.  
 éko dādharma bhūvanāni víśvā.

trī: n. pl. of trī (105, 3). padāny: the final vowel of the Pada must be restored; cp. 2 c. pūrṇā: cp. p. 308 d. ākṣīyamāṇā: *never failing* in mead; the privative *pe*. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pada text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). mādanti: his footsteps rejoice, that is, those dwelling in them do so. u: = *also* (p. 221, 2). tri-dhātu: this n. form is best taken adverbially = tredhā in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. ékas: *alone* in antithesis to víśvā, cp. 3 d. dādharma: pf. of dhr, with long red. vowel (139, 9), which is here not shortened in the Pada text.

५ तदस्य प्रियमभि पाथो अशां	तत् । अस्य । प्रियम् । अभि । पाथः ।
नरो यत्र देवयवो मदन्ति ।	अश्याम् ।
उरुक्रमस्य स हि बन्धुरित्या	नरः । यत्र । देवयवः । मदन्ति ।
विष्णोः पदे परमे मध्व उत्सः ॥	उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
	विष्णोः । पदे । परमे । मध्वः । उत्सः ॥

5 tād asya priyām abhī pātho	<i>I would attain to that dear</i>
asyām,	<i>domain of his; where men devoted</i>
nāro yātra devayāvo mādanti :	<i>to the gods rejoice : for that,</i>
urukramāsya sā hī bāndhur	<i>truly akin to the wide-strider, is a</i>
itthā,	<i>well of mead in the highest step</i>
Viṣṇoḥ padé paramé mādhya	<i>of Viṣṇu.</i>
útsaḥ.	

abhī asyām: op. root ao. of *amś reach*. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of *nā*, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādhyas (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तून्नुरमसि गमध्वै	ता । वाम् । वास्तूनि । उरमसि । गमध्वै ।
यत्र गावो भूरिशृङ्गा अयासः ।	यत्र । गावः । भूरिशृङ्गाः । अयासः ।
अचाह तदुगयस्य वृष्णः	अच । अह । तत् । उरुगयस्य । वृष्णः ।
परमं पदमव भाति भूरि ॥	परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vām vāstūni uśmasi gāma-	<i>We desire to go to those abodes</i>
dhyai,	<i>of you two, where are the many-</i>
yātra gāvo bhūriśṛṅgā ayāsaḥ :	<i>horned nimble kine : there indeed</i>
ātrāha tād urugāyāsya vṛṣṇaḥ	<i>that highest step of the wide-pacing</i>
paramam padam āva bhāti	<i>bull shines brightly down-</i>
bhūri.	

vām : of you two, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Īndrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (184, 2 a). gām-adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sāyaṇa as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śṛṅgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāsas : this form is understood as a N. pl. of aya (from i go) by Yaska, who explains it as *ayanās moving*, and by Sāyaṇa as *gantāras goes* = *ativistṛtās very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās ; while its use as an attribute of simhā *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

## DYÁVĀ-PRTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuś is never addressed alone in any hymn, and Prthivī in only one of three stanzas. The dual compound Dyāvā-Prthivī, moreover, occurs much oftener than the name of Dyáuś alone. Heaven and Earth are also mentioned as *ródasi the two worlds* more than 100 times. They are parents, being often called pitārā, mātārā, jānitri, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंसुव ते इति । हि । द्यावापृथिवी इति । विश्व-  
 ऋतावरी रजसो धारयत्कवी । शंसुवा ।  
 सुजन्मनी धिषणे अन्तरीयते ऋतावरी इत्युतऽवरी । रजसः । धार-  
 देवो देवी धर्मेणा सूर्यः शुचिः ॥ यत्कवी इति धारयत्कवी ।  
 सुजन्मनी इति सुजन्मनी । धिषणे इति ।  
 अन्तः । ईयते ।  
 देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

I té hí Dyāvā-Prthivī viśváśam- These two, indeed, Heaven and  
 bhuvā, Earth, are beneficial to all, observing  
 ṛtāvarī, rājaso dhārayātkavī: order, supporting the sage of the air :  
 sujānmanī dhiṣaṇe antārīyate between the two divine bowls that  
 devó devī dhārmanā Sūriah produce fair creations the divine  
 śúciḥ. bright Sūrya moves according to  
 fixed law.

The first two Pādas form an independent sentence; otherwise hí (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 85, 1 b. viśvá-śam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Praghya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayāt-kavī: a governing

ed. (189 A 2 a); the gen. *rājasas* is dependent on -*kavi*, probably = *Agni*, who (in x. 2, 7) is said to have been begotten by *Dyāvā-prthivī*. *dhīṣāne*: the exact meaning of this word, here a designation of *dyāvā-prthivī*, is uncertain. *antār iyate goes between* with acc.; the same thing is said of *Savitr* in i. 35, 9 b. *dhārman* n. *ordinance* (*dharmán* m. *ordainer*) is the only stem in the RV. (*dhárma* is a later one).

२ उरुव्यचसा महिनी असृता । उरुव्यचसा । महिनी इति । असृता ।  
 पिता माता च भुवनानि रक्षतः । पिता । माता । च । भुवनानि । रक्षतः ।  
 सुधृष्टमे वपुषेऽ न रोदसी सुधृष्टमे इति सुधृष्टमे । वपुषेऽ इति ।  
 पिता यत्सीमि रूपैरवासयत् ॥ न । रोदसी इति ।  
 पिता । यत् । सीम् । अभि । रूपैः । अवा-  
 सयत् ॥

2 *uruvyācasā mahinī asaścatā,* As Father and Mother, far-ex-  
*pitā mātā ca, bhūvanāni rakṣ-* tending, great, inexhaustible, the  
*ataḥ.* two protect (all) beings. Like two  
*sudhṛṣṭame vapuṣe ná ródasī,* most proud fair women are the two  
*pitā yāt sīm abhī rūpāir āvāsa-* worlds, since the Father clothed  
*yat.* them with beauty.

*uru-vyācasā*: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *á-saścant* (also an epithet of *Dyāvā-prthivī*) is a Karmadharaya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣe*: cp. note on *vīryāni*, i. 154, 1 a. *pitā*: the god here meant as the father of *Dyāvā-prthivī* may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स वह्निः पुत्रः पित्रोः पवित्रवान सः । वह्निः । पुत्रः । पित्रोः । पवित्रवान् ।  
 पुनाति धीरो भुवनानि मायया । पुनाति । धीरः । भुवनानि । मायया ।

धेनुं च पृश्निं वृषभं सुरेतसं धेनुं च । पृश्निम् । वृषभम् । सुरेतसम् ।  
विश्वाहा शुक्रं पयो अस्व दुक्षत ॥ विश्वाहा । शुक्रम् । पयः । अस्व । धुक्षत ॥

3 sá váhniḥ putráḥ pitaróḥ pavī-  
travān  
punāti dhīro bhūvanāni mā-  
yāyā.  
dhenúm ca pśnīm vṛṣabhám  
surétasam  
viśvāhā śukráṁ páyō asya duk-  
ṣata.

*That son of the two parents, the  
driver, the purifier, wisely purifies  
beings by his mysterious power.  
He has always milked from the  
speckled cow and from the bull  
abounding in seed his shining  
moisture.*

putrás : by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvakā purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sayana thinks the Sun is meant, and explains purifies by illumines. dhenúm : the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhám : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). -su-rétasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā āhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to āhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपसमो अयम् । देवानाम् । अपसाम् । अपः ऽतमः ।  
यो ज्ञानं रोदसी विश्वशंभुवा । यः । ज्ञानं । रोदसी ऽइति । विश्व  
वि यो मने रजसी सुक्रतूयया ऽशंभुवा ।

जरेभिः स्क्वनेभिः समानुचे ॥

वि। यः। मने। रजसी इति। सुक्रतुऽयया।

अजरेभिः। स्क्वनेभिः। सम। आनुचे ॥

4 ayām devānām apāsām apās-  
tamo

yó jajāna ródasī viśvāsam-  
bhuvā.

ví yó mamé rájasī sukratūyáyā  
ajārebhiḥ skāmbhanebhiḥ, sám  
ānṛce.

*He of the active gods is the  
most active who has created the two  
worlds that are beneficial to all.*

*He who with insight has measured  
out the two spaces (and upheld  
them) with unaging supports, has  
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apāsām : partitive gen. (p. 321, b a). ví . . . mamé : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám ānṛce : red. pf. of arc sing (139, 6), the ā. being used in the ps. sense ; Sāyaṇa explains it in an act. sense as pūjitavān has honoured, which he further interprets to mean sthāpitavān has established !

५ ते नो गृणानि महिनी महि अवंः  
चचं दावापृथिवी धासथो बृहत् ।

येनाभि छष्टीस्ततनाम विश्वहा  
पनाथ्यमोजी अस्मि समिन्वतम् ॥

ते इति । नः । गृणानि इति । महिनी  
इति । महि । अवंः ।

चचम् । दावापृथिवी इति । धासथः ।  
बृहत् ।

येन । अभि । छष्टीः । ततनाम । विश्वहा ।  
पनाथ्यम् । ओजः । अस्मि इति । सम ।

इन्वतम् ॥

5 té no gr̥ṇāné, mahinī, máhi śrá-  
vaḥ,

kṣatrām, Dyāvā-Pr̥thivī, dhā-  
satho br̥hāt.

*So being lauded, O great ones,  
bestow on us, O Heaven and Earth,  
great fame and ample dominion.  
Bring for us praiseworthy strength*

yénābhī kṛṣṭīs tatānāma viś- *by which we may always extend*  
 váhā *over the peoples.*  
 panāyiam ójō asmé sám inva-  
 tam.

té: N. du. f., used anaphorically (p. 294, b). grṇāné: pr. pt. of 1. gr *sing*, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is máh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatānāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

## ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the



thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭr, being made of iron (*āyasá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-bāhu bearing the bolt in his arm* and *vajrín wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*aṅkuśá*).

Having a golden car, drawn by two tawny steeds (*hārī*), he is a car-fighter (*ratheṣṭhā*). Both his car and his steeds were fashioned by the Rbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭr, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Bṛhaspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śákrá* and *śácīvant mighty, śácīpáti lord of might, śatá-kratu having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (*áhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jit conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata*, *giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*údhara*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhida*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Paṇis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavish of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जा॒त ए॒व प्र॑थ॒मो म॑न॒स्वान्  
दे॒वो दे॒वान् क्र॑तु॒ना प॑र्य॒भूष॑त् ।  
यस्त्वं शु॒ष्माद्रो॑द॒सी अ॒भ्यसे॑तां  
नृ॒म्णास्व॑ म॒हा स॒ जना॑स॒ इन्द्रः॑ ॥

यः । जा॒तः । ए॒व । प्र॑थ॒मः । म॑न॒स्वान् ।  
दे॒वः । दे॒वान् । क्र॑तु॒ना । प॑रि॒ऽअ॒भूष॑त् ।  
यस्त्वं । शु॒ष्मात् । रो॑द॒सी इति॑ । अ॒भ्यसे॑-  
ताम् ।  
नृ॒म्णास्व॑ । म॒हा । सः । ज॒ना॒सः । इन्द्रः॑ ॥

1 yó jātá-évá prathamó mánasvān      The chief wise god who as soon  
devó devān krátunā paryābhū-      as born surpassed the gods in  
ṣat;      power; before whose vehemence the  
yásya śúsmād ródasī ábhyase-      two worlds trembled by reason of  
tām      the greatness of his valour: he,  
nṛmṇásya mahná : sá, janāsa,      O men, is Indra.  
Índrah.

évá : see p. 224, 2. mánas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3); had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahṣvān. devó devān : cp. i. 1, 5 c. paryābhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sayana explains it here as encompassed with protection; in the AV. as ruled over; in the TS. as surpassed. ródasī the Praghya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām : ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahná : inst. of mahán greatness (cp. p. 458, 2). The refrain sá, janāsa, Índrah ends every stanza (except the last) of this hymn; similarly víśvas-mād Índra úttarah ends all the twenty-three stanzas of x. 86.

२ यः पृथि॒वीं व्य॑थ॒माना॑म॒दृंह॑द्  
यः पर्व॑ता॒न्मकु॑पिताँ अ॒रम्णा॑त् ।  
यो अ॒न्तरि॑चं वि॒ममे॑ वरी॒यो यः ।  
यः पृथि॒वीम् । व्य॑थ॒मानाम् । अ॒दृंह॑द् ।  
यः पर्व॑तान् । प्र॒ऽकु॑पितान् । अ॒रम्णा॑त् ।  
यः । अ॒न्तरि॑चम् । वि॒ऽममे॑ । वरी॒यः ।

यो वामस्तम्भात्स जनास इन्द्रः ॥ यः । वाम् । अस्तम्भात् । सः । जनासः ।

इन्द्रः ॥

2 yáh prthivīm vyáthamānām *Who made firm the quaking*  
 ádṛmhad, *earth, who set at rest the agitated*  
 yáh párvatān prákupitām áram- *mountains; who measures out the*  
 nāt, *air more widely, who supported*  
 yó antárikṣam vimamé váriyo, *heaven: he, O men, is Indra.*  
 yó dyām ástabhnāt: sá, janāsa,  
 Índrah.

yás: note that every Pada of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. áramnāt: ipf. of ram *set at rest*. vimamé váriyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, *extended* so as to be *wider*; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyó *sky*. ástabhnāt: ipf. of stabh *prop*; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 8; 160, 4): cp. 213 d (p. 843).

३ यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।

यो गा उदाजदपधा वलस्य । सिन्धून् ।

यो अरसनोरन्तरिणि जजान यः । गाः । उतऽआर्जत । अपऽधा । वलस्य ।

संवृक्त्समतसु स जनास इन्द्रः ॥ यः । अरसनोः । अन्तः । अपिम् । जजान ।

समऽवृक् । समतऽसु । सः । जनासः । इन्द्रः ॥

8 yó hatváhim árināt saptá sín- *Who having slain the serpent*  
 dhūn, *released the seven streams, who*  
 yó gā udājad apadhā Valāsya, *drove out the cows by the unclosing*  
 yó ásmanor antár agnīm jajāna, *of Vala, who between two rocks*  
 samvṛk samátstu: sá, janāsa, *has produced fire, victor in battles:*  
 Índrah. *he, O men, is Indra.*

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavṛvāmsam Vṛtrām jaghāna who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gā udājad, āpa hí Valām váh who drove out the cows, for he unclosed Vala*. *āriṇāt*: ipf. of *ri* release. *saptá sindhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* cow. *ud-ājat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *āpa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhā* means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvām Valásya gómató 'pāvar bílam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala*. Sāyaṇa interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valásya*: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. *ásmanor antár*: between two clouds, according to Sāyaṇa; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ádreḥ sūnúḥ*).

४ येनेमा विश्वा च्यवना कृतानि येन । इमा । विश्वा । च्यवना । कृतानि ।  
 यो दासं वर्णमधरं गुहाकः । यः । दासम् । वर्णम् । अधरम् । गुहा ।  
 अघ्नीव यो जिगीवाँ सचमादद् अकरित्यकः ।  
 अर्यः पुष्टानि स जनास इन्द्रः ॥ अघ्नीइव । यः । जिगीवान् । सचम् ।  
 आदत् ।  
 अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemā víśvā cyávanā kṛtāni, By whom all things here have  
 yó dāsam vārṇam ādharam gū- been made unstable, who has made  
 hākaḥ; subject the Dāsa colour and has

śvaghñíva yó jigīvāṁ lakṣám made it disappear; who, like a  
 ādad winning gambler the stake, has  
 aryāḥ puṣṭāni: sá, janāsa, taken the possessions of the foe: he,  
 Indraḥ. O men, is Indra.

imā vísvā: all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22: yás tá vísvāni cicyuśé who hast shaken the whole world. dāsam várnām: the non-Aryan colour (= kṛṣṇām várnām), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and gúhā (put in hiding = cause to disappear, drive away). When a final Visarjanīya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting íti after the word and repeating the latter in its pause form: ákar íty ákaḥ. jigīvāṁ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 8. Since the normal metre requires ◡◡ – after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāṁ as it came to be regularly written in B. ādat: irr. a ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = ā-ādat has taken. aryás: gen of arí (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = raí), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the Index, p. 473.]

५ यं स्त्री पृच्छन्ति कुहं सेति घोरम् यम् । स्मृ । पृच्छन्ति । कुहं । सः । इति ।  
 उतेमाङ्गर्नेषो अस्तीत्विनम् । घोरम् ।  
 सो अर्यः पुष्टीर्विजं इवा मिनाति उत । ईम् । आङ्गः । न । एषः । अस्ति ।  
 श्रद्धस्य धत्त स जनास इन्द्रः ॥ इति । एनम् ।  
 सः । अर्यः । पुष्टीः । विजः ऽइव । आ ।  
 मिनाति ।  
 अत । अस्मै । धत्त । सः । जनासः । इन्द्रः ॥

- 5 yám smā prchānti kúha séti      *The terrible one of whom they*  
 ghorám,      *ask 'where is he', of whom they also*  
 utém āhur náigó astíti enam;      *say 'he is not'; he diminishes the*  
 só 'ryáh puṣṭīr víja ivā mināti.      *possessions of the niggard like*  
 śrád asmai dhatta: sá, janāsa,      *the (player's) stake. Believe in him:*  
 Índraḥ.      *he, O men, is Indra.*

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). prchānti: pr. of prach. séti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 189, 4; this vb. not being accented, h has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction víjevā is just possible, but ॐ – for ॐ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: á mināti to ádat; aryáh puṣṭīh to áryáh puṣṭāni; víjah to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, ávaghñiva kṛtnūr víja áminānā *diminishing it as a skilful gambler the stakes*. mināti: pr. of mī damage. śrád dhatta (2. pl. ipv. of dhā) *believe*, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

- ६ यो रध्रस्य चोदिता यः कृशस्य      यः । रध्रस्य । चोदिता । यः । कृशस्य ।  
 यो ब्रह्मणो नाधमानस्य कीरेः ।      यः । ब्रह्मणः । नाधमानस्य । कीरेः ।  
 युक्तयाव्णो योऽविता सुशिप्रः      युक्तयाव्णः । यः । अविता । सुशिप्रः ।  
 सुतसोमस्य स जनास इन्द्रः ॥      सुतसोमस्य । सः । जनासः । इन्द्रः ॥

- 6 yó radhrásya coditá, yáh kṛśá-      *Who is furtherer of the rich, of*  
 sya,      *the poor, of the suppliant Brahmin*  
 yó brahmāṇo nādhāmānasya      *singer; who, fair-tipped, is the*  
 kiréḥ;      *helper of him that has pressed Soma*



yuktágrāvṇo yó avitá suśipráh and has set to work the stones : he,  
 autásomasya : sá, janāsa, ín- O men, is Indra.  
 draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show ; while avitá governs that of c. su-śiprás : Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śipra being parallel to hári-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches ; it could not well mean *jaws* which are hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस्य गावो यस्य अश्वासः । प्रदिशि । यस्य गावः ।  
 यस्य ग्रामा यस्य विश्वे रथासः । यस्य ग्रामाः । यस्य विश्वे । रथासः ।  
 यः सूर्यं य उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।  
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,  
 gāvo, clans, all chariots ; who creates the  
 yásya grāmā, yásya víśve rá- sun, the dawn ; who is the guide  
 thāsaḥ ; of the waters : he, O men, is  
 yáḥ sūriam, yá uṣāsam jajāna ; Indra.  
 yó apām netā : sá, janāsa, ín-  
 draḥ.

uṣāsam : often also uṣāsam ; du. N. A. uṣāsā and uṣāsā ; N. pl. uṣāsas and uṣāsas ; see 88, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्ध्यति यम् । क्रन्दसी इति । संयती इति सम  
 परेऽवर उभया अमित्राः । ऽयती । विद्ध्यति इति विद्ध्यति ।  
 समानं चिद्रथमातस्त्रिवासा परे । अवर । उभयाः । अमित्राः ।  
 नाना हविते स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिवासा ।  
 नाना । हविते इति । सः । जनासः । इन्द्रः ॥

8 yām krāṇdasī samyati vihvā- *Whom the two battle-arrays,*  
 yete, *coming together, call upon diver-*  
 pārē āvara ubhāyā amitrāḥ; *gently, both foes, the further and*  
 samānām cid rātham ātasthi- *the nearer; two having mounted*  
 vāṃsā *the self-same chariot invoke him*  
 nānā havete: sá, janāsa, īn- *separately: he, O men, is Indra.*  
 draḥ.

sam-yatī: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = *call on variously*; cp. i. 102, 5. 6: nānā hí tvā hāvamānā jánā imé *these men calling on thee (Indra) variously*; and átha jánā ví hvayante siśāsávaḥ *so men call on thee variously, desiring gains*. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pada explains krāṇdasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, *the superior and the inferior*. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान् ऋते विजयन्ते जनांसो यस्मात् । न । ऋते । विजयन्ते । जनांसः ।  
 यं युध्यमाना अवसे हवन्ते । यम् । युध्यमानाः । अवसे । हवन्ते ।  
 यो विश्वस्य प्रतिमानं बभूव यः । विश्वस्य । प्रतिमानम् । बभूव ।  
 यो अच्युतच्युत जनांस इन्द्रः ॥ यः । अच्युतच्युत । सः । जनांसः । इन्द्रः ॥

9 yásmān narté vijáyante jánāso, *Without whom men do not*  
 yām yúdyamānā āvase hā- *conquer, whom they when fighting*  
 vante; *call on for help; who has been a*  
 yó víśvasya pratimānam ba- *match for every one, who moves the*  
 bhūva, *immovable: he, O men, is Indra.*  
 yó acyutacyút: sá, janāsa,  
 īndraḥ.

*ná rté*: must be pronounced *nárté* (19 a). *vi-jáyante*: pr. of *ji conquer*. *hávante*: cp. *vihváyete* in 8 a. *ávase*: final dat. (p. 314, B 2). *pratimānam*: cp. iv. 18, 4: *nahí nú asya prati-mānam āsti antár jātéṣu utá yé jānitvāḥ* for *there is no match for him among those who have been born nor those who will be born*. *acyuta-cyút*: cp. 4 a; also iii. 80, 4: *tvām cyāváyann ācyutāni . . . cāraṣi* thou continuest shaking unshaken things.

- १० यः शश्वतो महीनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।  
 अमन्यमानान् शर्वी जघान् । अमन्यमानान् । शर्वी । जघान् ।  
 यः शर्धति नानुददाति शृध्वा यः । शर्धति । न । अनुददाति । शृध्वाम् ।  
 यो दस्योर्हन्ता स जनास इन्द्रः ॥ यः । दस्योः । हन्ता । सः । जनासः । इन्द्रः ॥

- 10 *yáḥ śásvato máhi éno dádhanān* Who slays with his arrow the  
*ámanyamānāñ chāruā jaghána*; unexpected many that commit  
*yáḥ śárdhate nānudádāti śrdh-* great sin; who forgives not the  
*yām,* arrogant man his arrogance, who  
*yó dásyor hantá: śá, janāso,* slays the Dasyu: he, O men, is  
*Índrah.* Indra.

*dádhanān*: pr. pt. *Ā.* of *dhā*. The Sandhi of *ān* (39) is not applied between *Padas* (cp. i. 35, 10 c). *ámanyamānān*: not *thinking* scil. that he would slay them; on the Sandhi of *n + ś*, see 40, 1. *śárvā*: with his arrow (inst., p. 80); with his characteristic weapon, the *vájra*, he slays his foes in battle. *jaghána*: has slain (and still slays) may be translated by the present (218 A a). *anu-dádāti*: 3. s. pr. of *ānu + dā* forgive, with dat. (cp. 200 A f). *dásyos*: of the demon, a term applied to various individual demons, such as *Śambara* (11 a).

- ११ यः शश्वरं पर्वतेषु चिन्तं यः । शश्वरम् । पर्वतेषु । चिन्तम् ।  
 चत्वारिंशान् शूरबन्धुर्विन्दत । चत्वारिंशाम् । शूरदि । अनुद्विन्दत ।  
 औजायमानं यो अहिं जघान् औजायमानम् । यः । अहिम् । जघान् ।  
 दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

- 11 yāḥ Śambaram pārvateṣu kṣi- *Who in the fortieth autumn*  
 yāntam *found out Śambara dwelling in*  
 catvāriṃśyām śarādi anvā- *the mountains; who has slain the*  
 vindat; *serpent as he showed his strength,*  
 ojāyāmānam yō āhim jaghāna, *the son of Dānu, as he lay: he,*  
 Dānum śāyānam: sá, janāsa, *O men, is Indra.*  
 Índrah.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntam: see note on i. 154, 2 d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: āhann āhim pariśāyānam āṇa ojāyāmānam *thou slewest the serpent showing his strength as he lay around the flood.* Dānum: this is strictly the name of Vṛtra's mother, here used as a metronymic = Dānava; cp. i. 32, 9: Dānuḥ śāye sahāvatsā ná dhenūḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śāyānam: pr. pt. A. of śī lie (134, 1 c).

- १२ यः सप्तरेग्निमवृषभसुविष्मान् यः । सप्तरेग्निमः । वृषभः । तुविष्मान्  
 अवाहजत्सर्वे सप्त सिन्धून् । अवऽअहजत् । सर्वे । सप्त । सिन्धून् ।  
 यो रौहिणमस्फुरद्वज्रबाहुर यः । रौहिणम् । अस्फुरत् । वज्रऽबाहुः ।  
 वामारोहन्तं स जनास इन्द्रः ॥ वाम् । आरोहन्तम् । सः । जनासः । इन्द्रः ॥

- 12 yāḥ saptarāsmir vṛṣabhās tūvi- *The mighty seven-reined bull who*  
 ṣmān *let loose the seven streams to flow;*  
 avāsrjat sártave saptá síndhūn; *who armed with the bolt spurned*  
 yō Rauhiṇām āsphurad vājra- *Rauhiṇa as he scaled heaven: he,*  
 bāhur *O men, is Indra.*  
 dyām āróhantam: sá, janāsa,  
 Índrah.

The term vṛṣabhā is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-rāsmis:

*having seven reins* probably means 'hard to restrain', 'irresistible'; Sayana interprets the *cd.* to mean 'having seven kinds of clouds (*parjanyaś*) that shed rain on the earth'. *túviṣ-mān*: the suffix *mant* is separated in the *Pada* text only after vowels, as *góṣmān*; on the *Sandhi* see 10 a. *ava-ásrjat*: *ipf. of srj emit. sártave*: *dat. inf. of sr flow* (p. 192, 4). *saptá síndhūn*: cp. 3 a and i. 35, 8 b. *Rauhiṇám*: a demon mentioned in only one other passage of the *RV.* *dyām ā-róhantam*: *ascending to heaven in order to attack Indra.*

१३ द्यावां चिदस्मै पृथिवी नमते	द्यावा । चित् । अस्मै । पृथिवी रति ।
शुष्माच्चिदस् पर्वता भयन्ते ।	नमते रति ।
यः सोमपा निचितो वज्रबाहुर्	शुष्मात् । चित् । अस् । पर्वताः । भयन्ते ।
यो वज्रहस्तः स जनास इन्द्रः ॥	यः । सोमपाः । निचितः । वज्रबाहुः ।
	यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

13 Dyāvā cid asmai Prthivī namete;	<i>Even Heaven and Earth bow</i>
śuśmāc cid asya párvatā bhayante;	<i>down before him; before his vehemence even the mountains are</i>
yāḥ somapā nicitó vájrabāhur,	<i>afraid. Who is known as the Soma-</i>
yó vájrahastāḥ: sá, janāsa,	<i>drinker, holding the bolt in his arm,</i>
Índrah.	<i>who holds the bolt in his hand: he, O men, is Indra.</i>

*Dyāvā ... Prthivī*: the two members of *Devatā-dvandvas* are here, as often, separated by other words (186 A 1). *asmai*: *dat. with nam bow* (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 85, 8 c. *śuśmād*: cp. 1 e. *soma-pās* (97, 2): *predicative nom.*, (196 b). *ni-citās*: on the accent see p. 462, f. n. 4.

१४ यः सुन्वन्तमवति यः पर्वन्तं	यः । सुन्वन्तम् । अवति । यः । पर्वन्तम् ।
यः शंसन्तं यः शशमानमूती ।	यः । शंसन्तम् । यः । शशमानम् । ऊती ।
यस्य ब्रह्म वर्धनं यस्य सोमो	यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
यस्येदं राधः स जनास इन्द्रः ॥	यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

14 yāḥ sunvāntam āvati, yāḥ pác-  
antam,  
yāḥ śámsantam, yāḥ śáśamā-  
nám ūtí;  
yásya bráhma várdhanam,  
yásya sómo,  
yásyedám rádhah: sá, janāsa,  
Índrah.

Who with his aid helps him that  
presses Soma, him that bakes, him  
that offers praise, him that has pre-  
pared the sacrifice; whom prayer,  
whom Soma, whom this gift  
strengthens: he, O men, is Indra.

sunvāntam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. śáśamānám: explained by Sāyaṇa as stotram kurvānam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śámsamānam praising. ūtí: contracted inst. of ūtí (p. 80) to be construed with āvati; cp. i. 185, 4: ávasā ávantī helping with aid. várdhanam: to be taken predicatively with each of the three subjects bráhma, sómas, rádhah, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 320, B 1 b). idám rádhah this gift = this sacrificial offering.

१५ यः सुन्वते पचते दुध आ चिद्  
वाजं दर्दंषि स किलीसि सत्यः ।  
वयं ते इन्द्र विश्वहं प्रियासः  
सुवीरासो विदथ्यमावदेम ॥

यः । सुन्वते । पचते । दुधः । आ । चिद् ।  
वाजम् । दर्दंषि । सः । किल । असि । सत्यः ।  
वयम् । ते । इन्द्र । विश्वहं । प्रियासः ।  
सुवीरासः । विदथ्यम् । आ । वदेम ॥

15 yāḥ sunvaté pácate dudhrá á  
cid  
vājam dārdarṣi, sá kílāsi sat-  
yāḥ.  
vayám ta, Indra, viśváha pri-  
yāsaḥ,  
suvírāso vidátham á vadem.

As he who, most fierce, enforces  
booty for him that presses and him  
that bakes, thou indeed art true.  
We ever dear to thee, O Indra,  
with strong sons, would utter divine  
worship.

This concluding stanza is the only one that does not end with the refrain sá, jánāsa, Índrah. Instead, the poet, changing the from 3

to the 2. pers., substitutes at the end of b the words *sá kila<sub>asi</sub> satyáḥ as such thou art indeed true* = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *brhád vadema vidáthe suvīrāḥ we would, accompanied by strong sons, speak aloud at divine worship*. *á cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te*: gen. with *priyāsas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

## RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pr̥ṣni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḥvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāṣa*, *cooling*, and *jālāṣa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

## ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मृतां सुमन्त्रु	आ । ते । पितॄन् । म॒रुताम् । सु॒मन्त्रम् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒दृ॒शः । यु॒यो॒थाः ।
अभि नो वीरो अर्वति क्षमेत्	अ॒भि । नः । वी॒रः । अ॒र्वति । क्ष॒मेत् ।
प्र जायेमहि रुद्र प्रजाभिः ॥	प्र । जा॒ये॒म॒हि । रु॒द्र । प्र॒जा॒भिः ॥

1 ā te, pitar Marutām, sumnām

etu :

mā naḥ sūryasya saṁdṛśo yuyothāḥ.

abhi no vīro ārvati kṣameta ;

prā jāyemahi, Rudra, prajā-

bhiḥ.

*Let thy good will, O Father of the Maruts, come (to us) : sever us not from the sight of the sun. May the hero be merciful to us in regard to our steeds ; may we be prolific with offspring.*

pitar Marutām : the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda ; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothās : 2. s. inj. Ā. of 2. *yu separate*, with irregular strong radical vowel (p. 144, a). saṁdṛśas : abl. 201 A 1. vīrās = Rudra, with change from 2. to 3. pers., as is often the case (cp. i. 85, 5 c). ārvati abhi. kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).



२ त्वाद्दत्तेभी रुद्र शतमेभिः

शतं हिमां अशीय भेषजेभिः ।

व्यसृष्ट्वेषो वितरं ग्रहो

वर्मीवाश्चातयस्वा विषूचीः ॥

त्वाद्दत्तेभिः । रुद्र । शतमेभिः ।

शतम् । हिमां । अशीय । भेषजेभिः ।

वि । व्यसृत् । द्वेषः । वितरम् । वि । ग्रहः ।

वि । अर्मीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud<sup>a</sup>ra, śāmtame-  
bhiḥ

śatām himā aśiya bheṣajēbhiḥ.

vī asmād dvēṣo vitarām, vī  
āṃho,

vī āmivās cātayasvā viṣūciḥ.

*By the most salutary medicines  
given by thee, O Rudra, I would  
attain a hundred winters. Drive  
far away from us hatred, away  
distress, away diseases in all di-  
rections.*

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 278); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśiya: root ao. op. Ā. of amś (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī farther (cp. út-tara) employed only with verbs compounded with vī. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viṣūciḥ: A. pl. f. of viṣvañc turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्व रुद्र श्रियासि

तवस्तमस्तवसां वज्रबाहो ।

पर्विणः पारमंहसः स्वस्ति

विश्वो अभिती रपसो युयोधि ॥

श्रेष्ठः । जातस्व । रुद्र । श्रिया । असि ।

तवःस्तमः । तवसाम् । वज्रबाहो इति

वज्रबाहो ।

पर्वि । णः । पारम् । ग्रहंसः । स्वस्ति ।

विश्वोः । अभिइतीः । रपसः । युयोधि ॥

3 śrēṣṭho jātāsya, Rud<sup>a</sup>ra, śri-  
yāsi,

tavāstamas tavāsām, vajrabāho.

pārṣi naḥ pārām āmhasaḥ su-  
astī;

viśvā abhītī rāpaso yuyodhi.

*Thou art the best of what is born,  
O Rudra, in glory, the mightiest of  
the mighty, O wielder of the bolt.  
Transport us to the farther shore  
of distress in safety. Ward off  
all attacks of mischief.*

**jātāśya**: the pp. used as a n. collective noun = *that which has been born, creation*. **vajra-bāho**: it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Praghyā by the Pada text, but not in the Samhitā text (where for instance **vāyav ā** and **vāya ukthébhiḥ** are written). **pārśi**: from **pr** *take across*, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). **nas**: initial n cerebralized even in external Sandhi (65 A c). **pārām**: acc. of the goal (197 A 1). **svastī**: this word is not analysed in the Pada text (like **sumatī**, &c.) because **asti** does not occur as an independent substantive; here it is a shortened form of the contracted inst. **svastī** (p. 80, n. 2); it is several times used in the sense of a final dat. = **svastāye**. **abhītis** = **abhī itis**, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi**: 2. s. ipv. of **yu** *separate*, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःऽभिः ।  
 मा दुष्टुती वृषभ मा सहती । मा । दुःऽदुती । वृषभ । मा । सहती ।  
 उन्नी वीराँ अर्पय भेषजैभिर् उत् । नः । वीरान् । अर्पय । भेषजैभिः ।  
 भिषक्तं त्वा भिषजां शृणोमि ॥ भिषक्ऽतमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*  
 nāmobhir, *with our obeisances, nor with ill*  
 mā dūṣṭutī, vṛṣabha, mā sā- *praise, O bull, nor with joint*  
 hūtī. *invocation. Raise up our heroes*  
 ūn no vīrāṃ arpayā bheṣajē- *with remedies: I hear of thee as*  
 bhir: *the best physician of physicians.*  
 bhiṣāktamam tvā bhiṣajāṃ śr-  
 ṇomi.

**cukrudhāma**: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. **mā**, which is employed with inj. forms only (180), decides the question. **nāmobhis**: that is, with ill or inadequate worship; cp. **dūṣṭutī** in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sāhūtī*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd r* (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śrṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविर्भिर्	हवीमभिः । हवते । यः । हविःभिः ।
अव सोमिमी रुद्रं दिषीय ।	अव । सोमिभिः । रुद्रम् । दिषीय ।
ऋदूदरः सुहवो मा नो अस्यै	ऋदूदरः । सुहवः । मा । नः । अस्यै ।
वभुः सुशिप्रो रीरधन्ननायै ॥	वभुः । सुशिप्रः । रीरधत् । मनायै ॥

5 *hāvīmabhir hāvate yó havir-bhir,* Rudra who is called on with invocations and with oblations, I  
*áva stómebhī Rud<sup>a</sup>rám diṣīya :* would appease with songs of praise:  
*ṛdūdāraḥ suhávo mā no asyái* may he, the compassionate, easy  
*babhrūḥ suśīpro rīradhan ma-nāyai.* to invoke, ruddy brown, fair-lipped, not subject us to that jealousy of his.

*hāvīman*: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yāska who explains it as *mṛdu-udara*); for *ṛdū-pā* and *ṛdū-vṛdh* are separated and *dara* is separated in *puram-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śīpras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manāyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hāvate* in a ps. sense (= *hūyate* according to Sāyaṇa). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्मा॑ मम॒न्द वृष॑भो म॒रुत्वान् । उत् । मा । म॒म॒न्द । वृष॑भः । म॒रुत्वान् ।  
 त्वची॑यसा॒ वय॑सा॒ नाध॑मानम् । त्वची॑यसा । वय॑सा । नाध॑मानम् ।  
 घृणी॑व क्वा॒याम॑र॒पा अ॒शीया॑ घृणि॑इव । क्वा॒याम् । अ॒र॒पाः । अ॒शी॒य ।  
 वि॒वासे॑यं रु॒द्रस्य॑ सु॒म्नम् ॥ आ । वि॒वा॒से॒यम् । रु॒द्रस्य॑ । सु॒म्नम् ॥

6 ún mā mamanda vṛṣabhó Ma- The bull accompanied by the  
 rútvān Maruts has gladdened me, the sup-  
 tvákṣiyasā váyasā nādhama- pliant, with his most vigorous force.  
 nam. I would unscathed attain shade in  
 ghṛṇīva chāyām arapā aśīya : heat as it were : I would desire to  
 ā vivāseyam Rudrāsya sum- win the good will of Rudra.  
 nám.

úd . . . mamanda : pf. of mand (nasalized form of mad) gladden ; intransitive, be glad, in Ā. only. ṛṣabhás : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5) ; Sāyaṇa's explanation is ghṛṇi iva like one heated by the rays of the sun ; but a word ghṛṇin N. ghṛṇi does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyām iva ghṛṇer áganma śárma te vayám we have entered thy shelter like shade (protecting) from heat (p. 317, 2). aśīya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam : op. ds. of van win.

७ क्व॑ स ते॒ रु॒द्र मृ॒क्याकु॑र ह॒स्तो॒ यो अ॒स्ति भेष॑जो जला॑षः । क्व । सः । ते । रु॒द्र । मृ॒क्याकु॑र ।  
 ह॒स्तो॒ यो अ॒स्ति भेष॑जो जला॑षः । ह॒स्तः । यः । अ॒स्ति । भेष॑जः । जला॑षः ।  
 अप॑म॒र्तो रप॑सो॒ दैव्य॑स्था॒ अप॑म॒र्तो । रप॑सः । दैव्य॑स्थ ।  
 भी॒ नु मा॑ वृष॑भ च॒क्षमी॑थाः ॥ अ॒भि । नु । मा॑ । वृष॑भ । च॒क्षमी॑थाः ॥

7 kúa syá te, Rud<sup>ra</sup>, mṛṣayākur  
hásto yó ásti bheṣajó jálāṣaḥ ?  
apabhartá rápaso dáiviasya  
abhí nú mā, vṛṣabha, cakṣam-  
ithāḥ.

*Where, O Rudra, is that merciful  
hand of thine which is healing and  
cooling? As remover of injury  
coming from the gods, do thou, O  
Bull, now be compassionate towards  
me.*

kvaí sya : see p. 450, b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartá : on the accent see p. 453, 9 d. dáivyasya : *derived from the gods*, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhí : final vowel metrically lengthened in the second syllable of the Páda, but not in 1 c. cakṣamithās : 2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बभ्रवे वृषभाय श्रुतिचि  
महो महीं सुश्रुतिमीरयामि ।  
नमस्या कल्मलीकिनं नमीमिर्  
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्रुतिचि ।  
महः । महीम् । सुऽश्रुतिम् । ईरयामि ।  
नमस्य । कल्मलीकिनम् । नमऽभिः ।  
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śvíticé  
mahó mahīm suṣṭutīm īrayāmi.  
namasyá kalmalikīnaṃ námo-  
bhir.  
gṛṇimāsi tveṣāṃ Rudráśya  
náma.

*For the ruddy-brown and whitish  
bull I utter forth a mighty eulogy  
of the mighty one. I will adore  
the radiant one with obeisances.  
We invoke the terrible name of  
Rudra.*

prá . . . īrayāmi : an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvíticé : D. s. of śvityāñic (cp. 93). mahás : gen. s. m. of máh, beside the acc. s. f. of the same adj. (Sāyaṇa : mahato mahatīm), *of the great one* (Rudra); cp. i. 1, 5 c. namasyá : according to the Páda this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. *gr̥nimāsi*: 1. pl. pr. of *gr̥ sing* (p. 138).

c स्थिरेभिरङ्गैः पुरुरूप उग्रो स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।  
 बभ्रुः शुक्रभिः पिपिशे हिरण्यैः । बभ्रुः । शुक्रभिः । पिपिशे । हिरण्यैः ।  
 ईशानादस्य भुवनस्य भूरैः ईशानात् । अस्य । भुवनस्य । भूरैः ।  
 न वा उ योषद्द्रादसुर्यम् ॥ न । वै । ऊं इति । योषत् । द्रात् ।  
 असुर्यम् ॥

9 *sthirébhir ángaiḥ pururūpa ugró* With his firm limbs, having many forms, the mighty one, ruddy-  
*babhrūḥ śukrébhiḥ pipiśe hira-nyaiḥ.* brown, has adorned himself with bright gold ornaments. From the  
*īśānād asyá bhūvanasya bhūrur* ruler of this great world, from.  
*ná vá u yoṣad Rudrād asuryām.* Rudra, let not his divine dominion depart.

*sthirébhir ángaiḥ*: probably to be construed with *pipiśe*, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; *Saṇa* supplies *yuktás furnished with firm limbs*. *pipiśe*: pf. A. of *piś*. *īśānād*: pr. pt. (agreeing with *Rudrād*) of *īś* rule over with gen. (202 A a); the pf. pt. is *īśāná*. *bhūres*: agreeing with *bhūvanasya*; cp. vii. 95, 2: *cétantī bhūvanasya bhūreḥ taking note of the wide world* (where *bhūres* could not agree with any other word); *Saṇa* takes it with *Rudrād*. *yoṣat*: s ao. of *yu* separate (p. 162, 2; 201 A 1). *asuryām*: an examination of the occurrences of this word indicates that as an adj. it should be pronounced *asuría*, but as a substantive *asuryá*.

१० अर्हन्विमर्षि सायकानि धन्वा- अर्हन् । विमर्षि । सायकानि । धन्व ।  
 र्हन्निष्कं यजतं विश्वरूपम् । अर्हन् । निष्कम् । यजतम् । विश्वरूपम् ।  
 अर्हन्निदं दयसे विश्वम्भ- अर्हन् । इदम् । दयसे । विश्वम् । अभ्वम् ।  
 न वा औजीयो रुद्र त्वदस्ति ॥ न । वै । औजीयः । रुद्र । त्वत् । अस्ति ॥

- 10 árhān bibharṣi sāyakāni dhānva      *Worthy thou bearest arrows and*  
 árhān niṣkāṃ yajatām viśvárū-      *bow; worthy thy adorable all-*  
 pam;      *coloured necklace; worthy thou*  
 árhannidāṃ dayase viśvam ábh-      *wieldest all this force: there is*  
 vam:      *nothing mightier than thou, O*  
 ná vā ójīyo, Rudra, tvád asti.      *Rudra.*

bibharṣi: 2. s. pr. of bhr̥ bear; this pr. stem is much less common than that according to the first class, bhāra. árhann: 52. idām: this, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā divide. Sāyana interprets idām dayase ábhvam as *thou protectest this very extensive (ábhvam) world.* tvád: abl. after cpv. (p. 317, 3).

- ११ स्तुहि श्रुतं गर्तसदं युवानं      स्तुहि । श्रुतम् । गर्तसदम् । युवानम् ।  
 मृगं न भीममुपहतनुमयम् ।      मृगम् । न । भीमम् । उपहतनुमयम् ।  
 मृळा जरित्रे रुद्र स्तवानो      मृळ । जरित्रे । रुद्र । स्तवानः ।  
 अन्यं ते अस्मन्नि वपन्तु सेनाः ॥      अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutām gartasādam yuvā-      *Praise him, the famous, that sits*  
 nam,      *on the car-scat, the young, the*  
 mṛgām ná bhīmám upahatnám,      *mighty, that slays like a dread*  
 ugrām.      *beast. O Rudra, being praised be*  
 mṛlā jaritré Rudra stāvāno:      *gracious to the singer: let thy*  
 anyām tē asmán ní vapantu      *missiles lay low another than us.*  
 sēnāh.

yuvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgām ná bhīmám: cp. note on i. 154, 2b; either a bull (vṛṣabho ná bhīmāḥ vi. 22, 1) or a lion (simho ná bhīmāḥ, iv. 16, 14) may be meant. mṛlā: ipv. of mṛḍ; with dat., p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmād: abl. with anyā, p. 317, 3. sēnās: that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52: yās te sahasraṃ hetāyo 'nyām asmán ní vapantu tāḥ *may those thousand missiles of thine lay low another than us.*

- १२ कुमारश्चित्पितरं वन्दमानं      कुमारः । चित् । पितरम् । वन्दमानम् ।  
 प्रति नानाम रुद्रोपयन्तम् ।      प्रति । नानाम् । रुद्र । उपयन्तम् ।  
 भूरैदातारं सत्यंति गृणीषि      भूरैः । दातारम् । सत्यंतिम् । गृणीषि ।  
 सुतस्त्वं भेषजा रासिस्ते ॥      सुतः । त्वम् । भेषजा । रासि । अस्ति इति ॥

- 12 *kumārās cit pitāraṃ vādamā-*      A son bows towards his father  
*nam*      who approving approaches him, O  
*prāti nānāma Rudropayāntam.*      Rudra. I sing to the true lord,  
*bhūrerdātāraṃ sātpatimgrṇīṣe:*      the giver of much: praised thou  
*stutās tuāṃ bheṣajā rāsi asmé.*      givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayana (*pratinato 'smi I have bowed down to*) and several translators in treating *nanāma* as 1. s. pf., which in the RV. could only be *nanama* (p. 149, n. 1). *nānāma* = *pr.*; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. *grṇīṣe*: an irr. form of the 1. s. *Ā.* of *gr sing.* *asmé*: dat., p. 104; 200 A 1.

- १३ या वो भेषजा मरुतः शुचीनि      या । वः । भेषजा । मरुतः । शुचीनि ।  
 या श्रुता वृषणी या मयोभुः ।      या । श्रुतामा । वृषणीः । या । मयोभुः ।  
 यानि मनुरवृणीता पिता नस      यानि । मनुः । अवृणीत । पिता । नः ।  
 ता शं च योश्च रुद्रस्त्व वरिम ॥      ता । शम् । च । योः । च । रुद्रस्त्व । वरिम ॥

- 13 *yā vo bheṣajā, Marutaḥ, śúcīni,*      Your remedies, O Maruts, that  
*yā śāmtamā, vṛṣaṇo, yā mayo-*      are pure, that are most wholesome,  
*bhū,*      O mighty ones, that are beneficent,  
*yāni Mānur avṛṇitā, pitā nas:*      that Manu, our father, chose; these  
*tā śām ca yós ca Rudrásya*      and the healing and blessing of  
*vaśmi.*      Rudra I desire.



**Marutas:** the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú:** the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mánus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávṛṇitā:** 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vṛ choose.** **sám, yós:** these words are frequently used in combination, either as adverbs or substantives.

१४ परि णो हेती रुद्रस्व वृज्याः      परि । नः । हेतिः । रुद्रस्व । वृज्याः ।  
 परि ल्वेषस्व दुर्मतिर्मही गात ।      परि । ल्वेषस्व । दुःऽमतिः । मही । गात ।  
 अवं स्थिरा मघवन्नस्तनुष्व      अवं । स्थिरा । मघवन्तऽभ्यः । तनुष्व ।  
 मीढ्वस्तोकाय तनयाय मृळ ॥      मीढ्वः । तोकाय । तनयाय । मृळ ॥

14 pári ṇo hetí Rud<sup>a</sup>rásya vṛjyāḥ,      *May the dart of Rudra pass us*  
 pári tveśásya durmatír mahí by, *may the great ill will of the*  
 gāt.      *terrible one go by us: slacken thy*  
 áva sthirá maghávadbhyas ta- *firm (weapons) for (our) liberal*  
 nuṣva;      *patrons; O bounteous one, be merci-*  
 mīḍhvas, tokāya tánayāya mṛḷa. *ful to our children and descendants.*

vṛjyās: 3. s. root ao. pre. (p. 172 a) of **vṛj twist.** **gāt:** root ao. inj. of **gā go.** **maghávadbhyas:** the I. D. Ab. pl. of **maghávant** (91, 5). **áva tanuṣva sthirá:** *relax the taut*, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛḷa be merciful to** (p. 311 f). **mīḍhvas:** voc. of the old unreduplicated pf. pt. **mīḍhvāms**, cp. p. 66; 157 b (p. 182). **mṛḷa:** = **mṛḷa**, p. 437, a 9.

१५ एवा बभौ वृषम चिकितान्      एव । बभौ इति । वृषम । चिकितान् ।  
 यथा देव न हृणीषि न हंसि ।      यथा । देव । न । हृणीषि । न । हंसि ।  
 ह्वनश्नुतो रुद्रेह बोधि      ह्वनऽश्नुत । नः । रुद्र । इह । बोधि ।  
 बृहवदेम विदथे सुवीराः ॥      बृहत । वदेम । विदथे । सुवीराः ॥

- 15 evā, babhro vṛṣabha cekitāna, *So, O ruddy brown, far-famed*  
 yāthā, deva, ná hr̥ṇīṣé ná hāmsi, *bull, be listening here, O Rudra, to*  
 havanaśrūn no Rudārehā bodhi. *our invocation, inasmuch as thou*  
 bṛhād vadema vidāthe suvīrāḥ. *art not wroth and slayest not, O*  
*god. We would, with strong sons,*  
*speak aloud at divine worship.*

éva: to be taken with c, since in the normal syntactical order it should follow yāthā in the sense which it here has (p. 241, 1); when yāthā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit *note*; Śaṇa explains it as *knowing all*, but the act. only has this sense (e. g. cikitvāms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18b). hr̥ṇīṣé: 2. s. Ā. pr. of 2. hr̥ *be angry*. hāmsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

## APĀM NAPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āsu-héman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre: Triṣṭubh.

१ उपेमसृक्षि वाजयुर्वेक्षां उप। ईम्। अद्यत्ति। वाजस्युः। वचस्याम्।  
 चनो दधीत नद्यो गिरौ मे। चनः। दधीत। नद्यः। गिरः। मे।  
 अपां नपादाशुहेमां कुवित् अपाम्। नपात्। आशुहेमां। कुवित्। सः।  
 सुपेशसस्करति जोषिषद्भिः सुपेशसः। करति। जोषिषत्। हि॥

1 ūpem asṛkṣi vājayūr vacasyām : Desirous of gain I have sent  
 cāno dadhīta nādió gíro me. forth this eloquence (to him) : may  
 Apām nāpād āśuhémā kuvít sá the son of streams gladly accept  
 supéśasas karati ? jóṣiṣad dhí. my songs. Will he, the Son of  
 Waters, of swift impulse, perchance  
 make (them) well-adorned? For  
 he will enjoy (them).

asṛkṣi : 1. s.  $\bar{A}$ . s. ao. of sṛj, which with ūpa may take two acc., so that nādyām might be supplied. On īm see 180 (p. 220). dadhīta : 3. s. pr. op.  $\bar{A}$ . of dhā, which with cānas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām nāpāt in c. āśuhémā, though a Bv., is accented on the second member: see p. 455 c a. karati : 3. s. sb. root ao. of kṛ : unaccented because kuvít necessarily accents the verb only if it is in the same Pada. supéśasas well-adorned = well-rewarded; cp. ii. 34, 6: dhīyam vājapeśasam a prayer adorned with gain; on the accent see p. 455 c a; on the Sandhi (-s k-) see 43, 2 a. jóṣiṣat : 3. s. sb. iṣ ao. of juṣ. hí explains why he is likely to accept them; it accents jóṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

१ इमं स्वस्यै हृद् आ सुतष्टं इमम्। सु। अस्यै। हृद्। आ। सुतष्टम्।  
 मन्त्रं वोचेम कुविदस्य वेदत्। मन्त्रम्। वोचेम्। कुवित्। अस्य। वेदत्।  
 अपां नपादसुर्यस्य मूहा अपाम्। नपात्। असुर्यस्य। मूहा।  
 विश्वान्यर्यो भुवना जजान विश्वानि। अर्यः। भुवना। जजान॥

2 imām sū asmai hṛdā ā sūtaṣ- *We would verily utter from our*  
 tāṃ *heart this well-fashioned hymn for*  
 mántram vocema: kuvíd asya *him. Perchance he will take note*  
 védat? *of it. The Son of Waters, the lord,*  
 Apām nāpād, asurīasya mahná, *by the greatness of divine dominion,*  
 víśvāni aryó bhūvanā jajāna. *has created all beings.*

hṛdā ā: this expression occurs several times, e.g. iii. 39, 1: matir hṛdā ā vacyāmānā *a prayer welling from the heart.* sū-  
 taṣtam *well-fashioned*, like a car, to which the seers frequently  
 compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b.  
 asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac:  
 cp. 200, 1 c. védat: 3. s. pr. sb. of vid *know*, with gen., cp.  
 202 A c. asuryāsyā: see p. 451, 6.

३ समन्या यन्त्युप यन्त्यन्याः *सम् । अन्याः । यन्ति । उप । यन्ति ।*  
 समानमूर्ध्वं नद्यः पृणन्ति । *अन्याः ।*  
 तमू शुचिं शुचयो दीदिवांसम् *समानम् । ऊर्ध्वम् । नद्यः । पृणन्ति ।*  
 आपां नपातं परि तस्युरापः ॥ *तम् । ऊं इति । शुचिम् । शुचयः । दीदि*  
*वांसम् ।*  
*आपाम् । नपातम् । परि । तस्युः । आपः ॥*

3 sām anyā yānti, ūpa yanti *While some flow together, others*  
 anyāḥ: *flow to (the sea): the streams fill*  
 samānām ūrvām nadīḥ pr- *the common receptacle; him the*  
 ṇanti. *pure, the shining Son of Waters,*  
 tām ū śúcim śúcayo dīdivām- *the pure waters stand around.*  
 sam  
 Apām nāpātam pári tásthur  
 āpaḥ.

yānti: accented because of the antithesis expressed by anyāḥ—  
 anyāḥ, the first vb. then being treated as subordinate (see p. 468 β).  
 ūrvām: = *ocean*. samānām: *common*, because all streams flow  
 into it. nadyās: cp. asuryāsyā in 2 c. prṇanti: from pṛ *fill*.

ū : u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (139, 9) and shortened radical vowel ; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्मेरा युवतयो युवानं तम् । अस्मेराः । युवतयः । युवानम् ।  
 मर्मृज्यमानाः परि यन्त्यापः । मर्मृज्यमानाः । परि । यन्ति । आपः ।  
 स शुक्लेभिः शिक्लेभि रेवदस्मे सः । शुक्लेभिः । शिक्लेभिः । रेवत । अस्मे  
 दीदायानिधो घृतनिर्णिगप्सु ॥ हति ।  
 दीदाय । अनिधः । घृतनिर्निग । अप्सु ॥

4 *tām āsmerā yuvatāyo yuvānam* *Him, the youth, the young*  
*marmṛjyāmānāḥ pāri yanti ā-* *maidens, the waters, not smiling,*  
*paḥ :* *making him bright surround : he*  
*sā śukrēbhīḥ śīkvabhī revād* *with clear flames shines bounti-*  
*asmé* *fully on us, without fuel in the*  
*dīdāyānidhmó ghr̥tānirṇigapsú.* *waters, having a garment of ghee.*

*āsmerās* : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yuvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhis* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pāda text, it is not so in *śukrēbhīḥ* because *śūkre* is not a stem. *asmé* : dat. Pragrhya, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (139, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 30, 4 : *yó anidhmó dīdayad apsú antár who shone without fuel in the waters*. *ghr̥tānirṇik* : an epithet otherwise applied only to Agni and (once) to the *sacrifice* (*yajñá*) : note that the second member appears in the Pāda text as *nirnik*, in accordance with the analysis *niḥ-nik* when the word occurs uncompounded.

५ अस्मै तिस्रो अव्यथ्याय नारीरु अस्मै । तिस्रः । अव्यथ्याय । नारीः ।  
 देवाय देवीर्दिधिषन्त्यन्नम् । देवाय । देवीः । दिधिषन्ति । अन्नम् ।  
 कृता इवोप हि प्रसर्से अप्सु कृताः इव । उप । हि । प्रसर्से । अप्सु ।  
 स पीयूषं धयति पूर्वसूनाम् ॥ सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 *asmāi tisorō avyathīāya nārīr* On him, the immovable god, three  
*devāya devīr didhiṣanti ānnam :* divine women desire to bestow food :  
*kṛtā ivōpa hī prasarsré apśú ;* for he has stretched forth as it were  
*sā pīyūṣam dhayati pūrvasū-* to the breasts (?) in the waters : he  
*nām.* sucks the milk of them that first  
 bring forth.

*tisorō devīḥ :* the waters in the three worlds are probably meant ;  
 in iii. 56, 5 Agni is spoken of as having three mothers (*trimātā*), and  
 three maidens of the waters (*yoṣānās tisorō āpyāḥ*) are there men-  
 tioned : they wish to feed him, while he desires to drink their milk.  
*didhiṣanti :* ds. of 1. *dhā bestow :* this is the usual form, while *dhīta*  
 is rare. *kṛtās :* the meaning of this word, which occurs here only,  
 is quite uncertain. *pra-sarsré :* 3. s. pr. int. of *sr.* *dhayati :*  
 3. s. pr. of 2. *dhā suck.* *pūrvasūnām :* i. e. *Apām napāt* is their  
 first offspring ; cp. x. 121, 7 : *āpo janāyantīr Agnīm the waters pro-*  
*ducing Agni.*

६ अश्वस्यात्र जनिमास्य च स्वर अश्वस्य । अत्र । जनिम । अस्य । च । स्तः ।  
 द्रुहो रिषः संपृचः पाहि सूरीन । द्रुहः । रिषः । समपृचः । पाहि । सूरीन ।  
 आमासु पृषु परो अप्रमृश्यं आमासु । पृषु । परः । अप्रमृश्यम् ।  
 नारातयो वि नशुनानृतानि ॥ न । नारातयः । वि । नशुन । न । अनृ-  
 तानि ॥

6 *āśvasya ātra jānimāsyā ca svār.* The birth of this steed is here  
*druhō riṣāḥ sampṛcaḥ pāhi* and in heaven. Do thou protect  
*sūrīn.* the patrons from falling in with  
*āmāsu pṛṣū parō apramṛśyam* malice and injury. Him that is  
*nārātayo vī naśan nānṛtāni.* not to be forgotten, far away in  
 unbaked citadels, hostilities shall  
 not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. *ásvasya*: Agni is often spoken of as a steed. *átra*: here, i.e. in the waters of earth. *svār*: this is the only passage in the RV. in which the word is not to be read as *súar*; it is here a loc. without the ending *i* (see 82 c). *pāhi*: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. *sampṛcas* as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). *āmāsu*: in the unbaked, i. e. natural (cloud) citadels. *pūrṣú*: loc. pl. of *púr*, 82. *parás*: note the difference of accent between this adv. and the N. s. adj. *páras* yonder, other. *naśat*: inj. pr. of 3. *naś* reach.

७ स्व आ दमे सुदुघा यस् धेनुः स्वे । आ । दमे । सुदुघा । यस् । धेनुः ।  
 स्वधा पीपाय सुवन्नमन्ति । स्वधाम् । पीपाय । सुऽभु । अन्नम् । अन्ति ।  
 सो अपां नपादूर्जयन्नप्स्वन्तरु सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।  
 वसुदेयाय विधत्ते वि भाति ॥ अन्तः ।  
 वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yásya *He, in whose own house is a cow*  
 dhenúh, *yielding good milk, nourishes his*  
 svadhām pīpāya, subhú ánnam *vital force, he eats the excellent*  
 atti; *food; he, the Son of Waters, gather-*  
 sò 'pām nāpād ūrjáyann apsu *ing strength within the waters,*  
 antár, *shines forth for the granting of*  
 vasudéyāya vidhaté ví bhāti. *wealth to the advantage of the*  
*worshipper.*

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *svadhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *swell*, with lengthened red. vowel (189, 9). *só apām* must be read as *sō 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 8). On *apsv āntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvāntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 8. *vasudhēyāya* : dat. of purpose, *ibid.*, B 2. *vī bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्सवा शुचिना दैव्येन यः । अप्सु । आ । शुचिना । दैव्येन ।  
 ऋतावाजस उर्विया विभाति । ऋतवा । अजसः । उर्विया । विभाति ।  
 वया इदं न्या भुवनान्यस्य वयाः । इत् । अन्या । भुवनानि । अस्य ।  
 प्र जायन्ते वीरुधस्य प्रजामिः ॥ प्र । जायन्ते । वीरुधः । च । प्रजामिः ॥

8 yó apsu á śúcina dāivyena Who in the waters, with bright  
 ṛtāvājasra urviyā vibhāti : divinity, holy, eternal, widely shines  
 vayā id anyā bhūvanāni asya forth : as offshoots of him other  
 prā jāyante vīrūdhas ca prajā- beings and plants propagate them-  
 bhiḥ. selves with progeny.

*śúcina dāivyena* : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short *a* is restored (cp. i. 160, 1). *vayās* : other beings are his offshoots because he produced them ; cp. 2 d : *vīsvāni bhūvanā jājana*. *prajābhis* : cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

९ अपां नपादा ह्यस्यादुपस्थं अपास । नपात् । आ । हि । अस्यात् । उप-  
 जिह्वानामूर्ध्वो विद्युत् वसानः । स्थम् ।  
 तस्य ज्येष्ठं महिमानं वहन्तीर् जिह्वानास । ऊर्ध्वः । विद्युत्तम् । वसानः ।  
 हिरण्यवर्णाः परि यन्ति यद्भीः ॥ तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।  
 हिरण्यवर्णाः । परि । यन्ति । यद्भीः ॥



9 Apām nāpād ā hi āsthād upā-  
stham  
jihmānām, ūrdhvō vidyūtaṃ  
vāsānaḥ.  
tāsya jyēsthāṃ mahimānaṃ  
vāhantīr,  
hiraṇyavarṇāḥ pāri yanti yah-  
vīḥ.

*The Son of Waters has occupied  
the lap of the prone (waters), (him-  
self) upright, clothing himself in  
lightning. Bearing his highest  
greatness, golden-hued, the swift  
streams flow around (him).*

The lightning Agni is again described in this stanza. jihmānām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmānām ūrdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone. tāsya mahimānaṃ his greatness = him the great one. hiraṇyavarṇāḥ: because he is clothed in lightning. pāri yanti: cp. 3a and 4b. yahvīḥ: the meaning of the word yahvā, though it occurs often, is somewhat uncertain: it may be great (Naighaṇṭuka, Sāyaṇa), or swift (Roth), or young (Geldner).

१० हिरण्यरूपः स हिरण्यसंदृग्  
अपां नपात्सिद्धु हिरण्यवर्णः ।  
हिरण्ययात्परि योर्नेर्निषदा  
हिरण्यदा ददत्यन्नमस्यै ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।  
अपाम् । नपात् । सः । इत् । कुं इति ।  
हिरण्यवर्णः ।  
हिरण्ययात् । परि । योर्नेः । निःसब ।  
हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

10 hiraṇyarūpaḥ, sā hiraṇyasam-  
dṛg;  
Apām nāpāt sēd u hiraṇyavar-  
ṇaḥ;  
hiraṇyāyāt pāri yōner niṣādya,  
hiraṇyadā dadati ānnaṃ asmai.

*He is of golden form, of golden  
aspect; this Son of Waters is of  
golden hue; to him (coming) from  
a golden womb, after he has sat  
down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. sēd: 48a. pāri as a prp. here governs the abl. (176, 1a). The golden source of Agni

may be the sun. as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but *hiraṇyāya yōni* may = *hiraṇyagarbhā* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyaṇa wishes to supply *rājate* after *niśādyā* = *having sat down shines*. This is quite unnecessary; it is more natural to take *c* and *d* as one sentence, *niśādyā* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādyā* (cp. 164, 1). *hiraṇyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā* the sacrificial fee (x. 107, 2) it is said *hiraṇyadā amṛtatvāṃ bhajante the givers of gold partake of immortality*. *dadati*: 3. pl. pr. act. of *dā* give (p. 125, f. n. 4). *ánnam*: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा- तत्। अ॒स्य। अनी॑कम्। उ॒त। चारु॑। नाम॑।  
 पी॒च्यं व॒र्धते॑ न॒प्तुर॑पा॒म्। अ॒पी॒च्यम्। व॒र्धते॑। न॒प्तुः। अ॒पाम्।  
 यमि॒न्धते॑ यु॒वत॑यः स॒मित्या॑ यम्। इ॒न्धते॑। यु॒वत॑यः। स॒म्। इ॒त्या।  
 हि॒र॒ण्य॒वर्णं॑ घृ॒तम॑न्नम॒स्य॑॥ हि॒र॒ण्य॒वर्णम्। घृ॒तम्। अ॒न्नम्। अ॒स्य॑॥

11 *tád asyā́nikam utá cáru náma* That face of his and the dear  
*apícíam vardhate náptur apám.* secret name of the Son of Waters  
*yám indháte yuvatáyah sám* grow. Of him, whom, golden-  
*itthá* coloured, the maidens kindle thus,  
*hiraṇyavarṇam : ghṛtám ánnam* ghee is the food.  
*asya.*

*ánikam*: the flaming aspect of Agni seen at the sacrifice. *apíc-yām*: secret; cp. *gúhyam cáru náma* the dear secret name of Soma (ix. 96, 16); the secret name of the Son of Waters grows means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of *b* is irregular, the last syllable but one being short instead of long (cp. p. 440). *yuvatáyas*: the waters (cp. 4 a). *sám*: the prp. after the vb. (p. 468, 20). *ghṛtám ánnam asya*: cp. *ghṛtánirṇik* in 4 d and *subhv ánnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अ॒स्यै ब॒हूना॒मव॒माय॑ स॒ख्यै । अ॒स्यै । ब॒हूना॒म । अ॒व॒माय॑ । स॒ख्यै ।  
य॒ज्ञैर्वि॒धेम॑ न॒मसा॑ ह॒विर्भिः । य॒ज्ञैः । वि॒धेम॑ । न॒मसा॑ । ह॒विः । मिः ।  
सं सानु॑ मा॒र्ज्मि दि॒धिषा॑मि बि॒ल्लैर् स॒म । सानु॑ । मा॒र्ज्मि । दि॒धिषा॑मि । बि॒ल्लैः ।  
द॒धा॒म्यन्नैः॑ परि॑ व॒न्द ऋ॒ग्भिः ॥ द॒धा॒मि । अ॒न्नैः । परि॑ । व॒न्दे । ऋ॒क् । मिः ॥

12 *asmāi bahūnām avamāya sā-* To him the nearest friend of  
*khye* many we offer worship with sacri-  
*yajñāir vidhema nāmasā havir-* fices, homage, oblations: I rub  
*bhiḥ :* bright (his) back; I support (him)  
*sām sānu mārjmi; dīdhiṣāmi* with shavings; I supply (him)  
*bīlmair;* with food; I extol (him) with  
*dādhami ānnaiḥ; pari vanda* stanzas.  
*rgbhīḥ.*

*avamāya*: lit. the lowest, that is, the nearest; *bahūnām* (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as *avamā* and *nēdiṣṭha* nearest; and in AB. i. 1, 1 Agni is called the lowest (*avamā*) of the gods (while Viṣṇu is the highest *paramā*), because he is always with men as the terrestrial fire. *sām mārjmi*: cp. *marmrjyāmānās* in 4 b; on the accent cp. i. 35, 9 c. The prp. *sām* may be supplied with the other two following verbs. *dīdhiṣāmi*: pr. ds. of *dhā put*; accented as first word of a new sentence. *bīlmair*: with shavings, to make the newly kindled fire flame up. *ānnaiḥ*: with oblations. *dādhami*: pr. of *dhā put*.

१३ स ई॑ वृषा॒जनय॑त्तासु॒ गर्भे॑ । सः । ई॒म् । वृषा॑ । अ॒ज॒नय॑त् । तासु॑ । गर्भे॑म् ।  
स ई॑ शिशु॒र्धयति॑ तं रि॒हन्ति॑ । सः । ई॒म् । शिशुः॑ । ध॒यति॑ । तम् । रि॒हन्ति॑ ।  
सो अ॒पां न॒पाद॑न॒भिस्त्रा॑तव॒णो॑ । सः । अ॒पाम् । न॒पात् । अ॒न॒भिस्त्रा॑तव॒णः ।  
ऽन्य॒स्यैवे॒ह त॒न्वा वि॒वेष॑ ॥ अ॒न्य॒स्यै । इ॒व । इ॒ह । त॒न्वा । वि॒वेष॑ ॥

13 sá im vṣṣājanayat tásu gár-  
bham;  
sá im śísur dhayati; tám rih-  
anti;  
sò 'pām nāpād ānabhimlāta-  
varṇo  
anyāsyevehá tanúā viveṣa.

*He, the bull, generated in them  
that germ; he, as a child, sucks  
them; they kiss him; he, the Son  
of Waters, of unfaded colour,  
works here with the body of  
another.*

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbbham; him, that is, a son. tásu: in the waters, as his wives. im in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

१४ अ॒स्मिन्प॒दे प॒रमे॑ त॒स्त्रि॒वांस॑म्  
अ॒ध्व॒स्मिन्वि॒श्वहा॑ दी॒दि॒वांस॑म् ।  
आपो॑ न॒म्रे घृ॒तम॑न्नं वह॒न्तीः ।  
स्व॒यम॑त्कैः प॒रि दी॒यन्ति॑ य॒ज्ञीः ॥  
अ॒स्मिन् । प॒दे । प॒रमे॑ । त॒स्त्रि॒वांस॑म् ।  
अ॒ध्व॒स्मिन् । वि॒श्वहा॑ । दी॒दि॒वांस॑म् ।  
आपो॑ । न॒म्रे । घृ॒तम् । अ॒न्नम् । वह॒न्तीः ।  
स्व॒यम् । अ॒त्कैः । प॒रि । दी॒यन्ति॑ । य॒ज्ञीः ॥

14 asmín padé paramé tasthivām-  
sam,  
adhvasmábbhir viśvāhā dīdivām-  
sam,  
āpo, nāptre ghṛtām ānnaṃ vāh-  
antiḥ,  
svayām ātkaiḥ pári dīyanti  
yahvīḥ.

*Him stationed in this highest  
place, shining for ever with un-  
dimmed (rays), the Waters, bringing  
ghee as food to (their) son, swift,  
themselves fly around with their  
robes.*

padé paramé: in the abode of the aerial waters. adhvasmábbhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbbhiḥ

śikvabhir didāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári dīyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुवृत्तिं जनाया-  
यांससु मध्वच्छः सुवृत्तिम् ।  
विश्वं तद्भद्रं यद्वन्ति देवा  
बृहद्वदेम विदये सुवीराः ॥

अयांसम् । अग्ने । सुवृत्तिम् । जनाय ।  
अयांसम् । जं इति । मध्वत्तुभ्यः । सु  
वृत्तिम् ।  
विश्वम् । तत् । मद्रम् । यत् । अर्वन्ति ।  
देवाः ।  
बृहत् । वदेम । विदये । सुवीराः ॥

15 áyāmsam, Agne, suksitīm jā-  
nāya ;  
áyāmsam u maghávadbhyaḥ su-  
vr̥ktīm :  
vísam tād bhadráṃ yád ávanti  
devāḥ .  
br̥hád vadema vidáthe suvīrāḥ .

*I have bestowed, O Agni, safe  
dwelling on the people ; I have also  
bestowed a song of praise on the  
patrons : auspicious is all that the  
gods favour. We would, with  
strong sons, speak aloud at divine  
worship.*

áyāmsam: 1. s. s ao. of yam. Agne: the sacrificial Agni is here addressed. jānāya: *on (our) people*, by means of this hymn. suvr̥k-tīm: *a hymn* that will produce the fulfilment of their wishes. bhadráṃ: if a hymn finds favour with the gods, it will produce blessings. vadema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23 ; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

## MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Aditya who marshals, *yātayati*, the people, and the epithet *yātayāj-jana arraying men together* appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒ना॒न्या॒तय॒ति ब्रु॒वा॒णो	मि॒त्रः । ज॒ना॒न् । या॒त॒य॒ति । ब्रु॒वा॒णः ।
मि॒त्रो दा॒धार पृ॒थि॒वीमु॒त द्या॒म् ।	मि॒त्रः । दा॒धा॒र । पृ॒थि॒वीम् । उ॒त । द्या॒म् ।
मि॒त्रः कृ॒ष्टी॒रनि॒मिषा॒मि च॑ष्टे	मि॒त्रः । कृ॒ष्टीः । अ॒नि॒मिषा॑ । अ॒मि । च॑ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॒तव॑ज्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॒त॒व॒ज् । जु॒हो॒त ॥

1 Mitró jánān yātayati bruvānó;	<i>Mitra speaking stirs men; Mitra</i>
Mitró dādāhāra prthivīm utā	<i>supports earth and heaven; Mitra</i>
dyām;	<i>regards the people with unwinking</i>
Mitrāḥ kṛṣṭīr ānimiṣābhi caṣṭe:	<i>eye: to Mitra offer the oblation</i>
Mitrāya havyām ghṛtāvaj ju-	<i>with ghee.</i>
hota.	

*yātayati*: *stirs* to activity. *bruvānās*: by calling, that is, arousing them; cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sayana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvāṇāḥ. This Pāda occurs slightly modified in vii. 36, 2 as jānaṃ ca Mitró yatati bruvāṇāḥ. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ánimīṣā: inst. of á-nimīṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

२ प्र स मित्रं मर्तो अस्तु प्रयस्वान् । प्र । सः । मित्रं । मर्तः । अस्तु । प्रयस्वान् ।  
यस आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।  
न हन्यते न जीयते त्वोतो न । न । हन्यते । न । जीयते । त्वाऽऊतः ।  
नैनमंहो अश्रोत्यन्तितो न दूरात् ॥ न । एनम् । अंहः । अश्रोति । अन्तितः ।  
न । दूरात् ॥

2 prá sá, Mitra, mártō astu prá-  
yasvān,  
yás ta, Āditya, śíksati vraténa.  
ná hanyate, ná jīyate tvóto:  
náinam ámho 'śnoty ántito ná  
dūrát.  
*Let that mortal offering obla-  
tions, O Mitra, be pre-eminent who  
pays obeisance to thee, O Āditya,  
according to (thy) ordinance. He  
who is aided by thee is not slain  
nor vanquished: trouble reaches  
him neither from near nor from far.*

tvótas: tva must often be read as tua; tvótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-ūtas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

- ३ अ॒न॒मी॒वा॒स इ॒ळ॒या म॒द॒न्तो अ॒न॒मी॒वा॒सः । इ॒ळ॒या । म॒द॒न्तः ।  
 मि॒त॒क्ष॒वो व॒रि॒म॒न्ना पृ॒थि॒व्याः । मि॒त॒क्ष॒वः । व॒रि॒म॒न् । आ । पृ॒थि॒व्याः ।  
 आ॒दि॒त्य॒स्य व्र॒तमु॒प॒क्षि॒यन्तो आ॒दि॒त्य॒स्य । व्र॒तम् । उ॒प॒क्षि॒यन्तः ।  
 व॒यं मि॒त्र॒स्य सु॒म॒तौ स्था॒म ॥ व॒यम् । मि॒त्र॒स्य । सु॒म॒तौ । स्था॒म ॥

- 3 anamivāsa ilayā mādanto, *Free from disease, delighting in*  
 mitākṣavo varimann ā pṛthi- *the sacred food, firm-kneed on the*  
 vyāḥ, *expanse of earth, abiding by the*  
 Ādityāśya vratām upakṣiyānto, *ordinance of the Āditya, may we*  
 vayām Mitrāśya sumatāu siāma. *remain in the good will of Mitra.*

vāriman : loc. (90, 2) with ā ; note that vāriman is n., varimán, m. (p. 453, 9 e). Ādityāśya : that is, of Mitra.

- ४ अ॒यं मि॒त्रो न॒म॒स्यः सु॒शे॒वो अ॒यम् । मि॒त्रः । न॒म॒स्यः । सु॒शे॒वः ।  
 रा॒जा सु॒क्ष॒वो अ॒ज॒नि॒ष्ट वे॒धाः । रा॒जा । सु॒क्ष॒वः । अ॒ज॒नि॒ष्ट । वे॒धाः ।  
 त॒स्य व॒यं सु॒म॒तौ य॒क्षि॒य॒स्या- त॒स्य । व॒यम् । सु॒म॒तौ । य॒क्षि॒य॒स्य ।  
 पि॒ म॒द्रे सौ॒म॒न॒से स्था॒म ॥ अपि॑ । म॒द्रे । सौ॒म॒न॒से । स्था॒म ॥

- 4 ayām Mitró namasīḥ suśévo, *This Mitra, adorable, most pro-*  
 rájā suksatró ajaniṣṭa vedhāḥ : *pitious, a king wielding fair sway,*  
 tāśya vayām sumatāu yajñi- *has been born as a disposer : may*  
 yasya, *we remain in the goodwill of him*  
 āpi bhadré saumanasé siāma. *the holy, in his auspicious good*  
*graces.*

ajaniṣṭa : 3. s. Ā. iṣ 20. of jan. vedhās : that is, as a wise moral ruler ; on the dec. see 83, 2 a. āpi : to be taken as a verbal prp. with as be.

- ५ म॒हो॑ आ॒दि॒त्यो न॒म॒सो॒प॒स॒वो म॒हान् । आ॒दि॒त्यः । न॒म॒सा । उ॒प॒स॒वः ।  
 या॒त॒य॒ज्जनो॑ गृ॒ण॒ते सु॒शे॒वः । या॒त॒य॒त॒ज्जनः । गृ॒ण॒ते । सु॒शे॒वः ।  
 न॒म॒सा ए॒त॒त्प॒न्व॒तमा॒य जु॒ष्टम् त॒स्यै॑ । ए॒त॒त् । प॒न्व॒तमा॒य । जु॒ष्टम् ।  
 अ॒ग्नौ मि॒त्राय॑ ह॒विरा जु॒होत॑ ॥ अ॒ग्नौ । मि॒त्राय॑ । ह॒विः । आ । जु॒होतः॑ ॥





here is equivalent to a pr.; p. 342 a. In c *babhúva* must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: -○○- instead of ○-○-; cp. p. 438, 3 a.

८ मि॒त्राय॑ प॒ञ्च ये॒मिरे॑

मि॒त्राय॑ । प॒ञ्च । ये॒मिरे॑ ।

जना॑ अभिष्टि॒श्वसे॑ ।

जनाः॑ । अभिष्टि॒श्वसे॑ ।

स दे॒वान्वि॒श्वान्वि॒भर्ति॑ ॥

सः । दे॒वान् । वि॒श्वान् । वि॒भर्ति॑ ॥

8 Mitrāya pāñca yemire

jānā abhiṣṭiśvase :

sá devān víśvān bibharti.

To Mitra, strong to help, the five  
peoples submit : he supports all the  
gods.

pāñca jānāḥ: the five peoples, here = all mankind. yemire : 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti : 3. s. pr. P. of bhr. víśvān : this is the regular word for *all* in the RV. : its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

९ मि॒त्रो दे॒वेष्व॑युषु॒

मि॒त्रः । दे॒वेषु॑ । अ॒युषु॑ ।

जना॑य वृ॒क्तब॑र्हिषे ।

ज॒नाय॑ । वृ॒क्तब॑र्हिषे ।

इष॑ इष्ट॒व्रता॑ अ॒कः ॥

इषः॑ । इष्ट॒व्रताः॑ । अ॒क॒रित्य॑कः ॥

9 Mitró, devéṣu āyúṣu,

jānāya vṛktábarhiṣe

iṣa iṣṭávrata ākaḥ.

Mitra, among gods and mortals,  
has provided food, according to the  
ordinances he desires, for the man  
whose sacrificial grass is spread.

iṣṭá-vratās : a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

## BRĤASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called *Brāhmaṇas pāti*, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a black-smith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rígvédic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तस्तम्भ सहसा वि ज्मो अन्तान् यः । तस्तम्भ । सहसा । वि । ज्मः । अन्तान् ।  
 बृहस्पतिस्त्रिषधस्यो रवेण । बृहस्पतिः । त्रिषधस्यः । रवेण ।  
 तं प्रत्नास ऋषयो दीधानाः तम् । प्रत्नासः । ऋषयः । दीधानाः ।  
 पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmó ántān Bṛhaspáti who occupying three  
 Bṛhaspátis trisadhasthó ráveṇa, seats with roar has propped asunder  
 tám pratrásā ṛṣayo dídhīānāḥ with might the ends of the earth,  
 puró viprá dadhire mandráji- him, the charming-tongued, the  
 hvam. ancient seers, the wise, pondering,  
 placed at their head.

*vi tastāmbha*: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. *jmás*: gen. of *jmá* (97, 2). Pronounce *jmó antān* (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. *Bṛhaspátis*: note that this cd. is not analysed in the Pada text, while its doublet *Bráhmaṇas páti* is treated as two separate words. *triṣadhasthás*: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: *puróhitam Agním náras triṣadhasthé sám idhire men have kindled Agni as their domestic priest in his triple seat*; on the accent see p. 455, 10 c a. *ráveṇa*: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. *puró dadhire*: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

२ धुनेतयः सुप्रकेतं मदन्तो	धुनऽइतयः । सुऽप्रकेतम् । मदन्तः ।
बृहस्यति अभि ये नस्तत्त्रे ।	बृहस्यति । अभि । ये । नः । तत्त्रे ।
पृषन्तं हृप्रमदंश्चमूर्वं	पृषन्तम् । हृप्रम् । अदंश्चम् । ऊर्वम् ।
बृहस्यति रक्षतादस्य योनिम् ॥	बृहस्यति । रक्षतात् । अस्त्र । योनिम् ॥

2 dhunétayaḥ supraketaṁ mād-  
anto

Bṛhaspate, abhí yé nas tatasré  
pṛśantaṁ sṛprám ádabdham  
ūrvám;

Bṛhaspate, rákṣatād asya yó-  
nim.

Who with resounding gait, re-  
joicing, O Bṛhaspati, for us have  
attacked the conspicuous, variegated,  
extensive, uninjured herd: O Bṛhas-  
pati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. *māđantas*: being exhilarated with Soma. *tatasré*: 3. pl. pf. *Ā.* of *tams shake*. *pṛśan-  
tam*: perhaps in allusion to the dappled cows contained in it. *supraketaṁ*: *easy to recognize*, i.e. by their lowing, cp. i. 62, 3,

*Br̥haspati found the cows; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Br̥haspati to protect the recovered kine. Pāda c is a Dvipādā hemistich: see p. 443 a. rāk-ṣatāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A c.*

३ बृहस्पति॒ या पर॒मा परा॒वद् बृहस्पति॒ । या । पर॒मा । परा॒वत् ।  
 अत॒ आ तं अ॒त॒स्यु॒शो नि॒ षेदुः । अतः॑ । आ । ते । अ॒त॒स्यु॒शः । नि । सेदुः ।  
 तुभ्य॑ खा॒ता अव॒ता अद्रि॑दुग्धा॒ तुभ्यम् । खा॒ताः । अव॒ताः । अद्रि॑दुग्धाः ।  
 मध्वः॑ श्रोत॒न्यभि॒तो विर॑प्शम् ॥ मध्वः॑ । श्रोत॒न्ति । अ॒भितः॑ । वि॒र॒प्शम् ॥

३ Br̥haspate, yā paramā parāvād, O Br̥haspati, that which is the  
 āta ā ta ṛtaspṛśo nī ṣeduh. farthest distance, from thence (com-  
 tūbhyam khātā avatā ādridug- ing) those that cherish the rite  
 dhā have seated themselves for thee.  
 mādhyah ścotanti abhīto virap- For thee springs that have been  
 śām. dug, pressed out with stones, drip  
 superabundance of mead on all  
 sides.

āta ā nī ṣedur: cp. ii. 35, 10 c. ṛtaspṛśas: perhaps the gods; or the ancient seers mentioned in 1 c and perhaps in 2: they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātās... ādridugdhās: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhyas: on this form of the gen. see p. 81, f. n. 12.

४ बृहस्पतिः॑ प्रथ॒मं जाय॑मानो बृहस्पतिः॑ । प्रथ॒मम् । जाय॑मानः ।  
 महो॑ ज्योतिषः॒ पर॒मे व्यो॑मन् । महः॑ । ज्योतिषः॒ । पर॒मे । वि॒ओमन् ।  
 स॒प्ताख्य॑सुविजा॒तो रवे॑ण स॒प्तओ॒स्यः । तुवि॑जा॒तः । रवे॑ण ।  
 वि स॒प्तर॑श्मि॒रध॒मत्तमा॑सि ॥ वि । स॒प्तर॑श्मिः । अ॒ध॒मत् । तमा॑सि ॥

४ Br̥haspātiḥ prathamam jāya- Br̥haspati when first being born  
 māno from the great light in the highest

mahó jyótiṣaḥ, paramé víoman, *heaven, seven-mouthed, high-born,*  
 saptáāsyas tuvijātó ráveṇa *with his roar, seven-rayed, blew*  
 ví saptáraśmir adhamat tám- *asunder the darkness.*

āmsi.

mahás: abl. of máh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptáāsyas in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Bṛhaspati is Āngirasá); it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa: cp. 1 b and 5 b. ví adhamat: ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स ऋक्ता गणेन । सः । सुऽसुभा । सः । ऋक्ता । गणेन ।  
 वलं रुरोज फलिगं रवेण । वलम् । रुरोज । फलिऽगम् । रवेण ।  
 बृहस्पतिरुस्रिया हव्यसूदः बृहस्पतिः । उस्रियाः । हव्यऽसूदः ।  
 कनिक्रदावशतीरुदाजत् ॥ कनिक्रदत् । वावशतीः । उत् । आजत् ॥

5 sá suṣṭúbhā, sá ṛkvatā gaṇéna *He with the well-praising, jubilant*  
 valám ruroja phaligám ráveṇa: *throng burst open with roar the*  
 Bṛhaspátir usríyā havyasūdaḥ *enclosing cave: Bṛhaspati bellowing*  
 kánikradad vávaśatīr úd ājat. *drove out the lowing ruddy kine*  
*that sweeten the oblation.*

gaṇéna: the Āngirases, who in i. 62, 3 are associated with Indra and Bṛhaspati in the finding of the cows: Bṛhaspátir bhinád ádrim, vidád gāḥ: sám usríyābhir vávaśanta náraḥ *Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) roared with the ruddy kine.* phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*: e.g. viii. 32, 25, yá udnāḥ phaligám bhinán, nyāk síndhūṁr avásrjaḥ *who (Indra) cleft the receptacle of water (and) discharged the streams downwards*; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala; and in the Naighaṇṭuka it is given as a synonym of *megha cloud*. ráveṇa: with reference both to Bṛhaspati and the kine (cp. 5 d). havya-sūdas: that is, with milk. kánikradat: intv. pr. pt. of krand; cp. 173, 3; 174 b. vávaśatī: intv. pr. pt. of vās (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णे  
य॒ज्ञैर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ ।  
बृ॒ह॒स्पते॑ सु॒प्र॒जा वी॒र॒व॒न्तो  
व॒यं स्था॑म॒ पत॑यो र॒घी॒णाम् ॥  
ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ वृ॒ष्णे ।  
य॒ज्ञैः । वि॒धेम॒ नम॑सा । ह॒विःभिः॑ ।  
बृ॒ह॒स्पते॑ । सु॒प्र॒जाः । वी॒र॒व॒न्तः ।  
व॒यम् । स्था॑म॒ पत॑यः । र॒घी॒णाम् ॥

6 evā pitré viśvádevāya vṛṣṇe  
yajñāir vidhema, námasā, havír-  
bhiḥ. Then to the father that belongs  
to all the gods, the bull, we would  
offer worship with sacrifices, obei-  
sance, and oblations. O Brhaspati,  
Bṛhaspate, suprajā vīravanto  
vayāṁ siāma pátayo rayīṇām. with good offspring and heroes we  
would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the  
pcl. here is: *such being the case* (cp. 180). pitré: Brhaspati. The  
term is applied to Agni, Indra, and other gods. vīravantas: that  
is, possessing warrior sons, cp. i. 1, 3 c. vayāṁ: this line occurs  
several times as the final Pāda of a hymn; cp. viii. 48, 18.

७ स इ॒द्रा॒जा॒ प्र॒ति॒ज॒न्या॒नि वि॒श्वा॒  
शु॒ष्मे॒ण त॒स्याव॑भि वी॒र्ये॑ण ।  
बृ॒ह॒स्पति॑ यः सु॒भृ॒तं वि॒भर्ति॑  
व॒ल्गू॒यति॑ व॒न्दते॑ पू॒र्वभा॑जम् ॥  
सः । इ॒त् । रा॒जा । प्र॒ति॒ज॒न्या॒नि । वि॒श्वा ।  
शु॒ष्मे॒ण । त॒स्यौ॑ । अ॒भि । वी॒र्ये॑ण ।  
बृ॒ह॒स्पति॑म् । यः । सु॒भृ॒तम् । वि॒भर्ति॑म् ।  
व॒ल्गू॒यति॑म् । व॒न्दते॑म् । पू॒र्वभा॑जम् ॥

7 sá id rájā prátijanyāni viśvā  
śuṣṃeṇa tasthāv abhí vīriṇa,  
Bṛhaspátim yáḥ súbhṛtaṁ bi-  
bhárti,  
valgūyāti, vándate pūrvabhā-  
jam. That king with his impulse and  
his heroism overcomes all hostile  
forces, who keeps Brhaspati well-  
nourished, honours him, and praises  
him as receiving the first (portion  
of the offering).

abhí: the prp., as often, here follows the vb. súbhṛtaṁ bibhárti:  
lit. *cherishes him as well-cherished* (predicative). All three verbs  
depend on yás, though the last two, as beginning a Pāda and a  
sentence, would even otherwise be accented. valgūyāti: note that  
this denominative is treated as a cd. in the Pāda text (cp. 175 A 1).  
pūrvabhājam: predicative.

८ स इत्वेति सुधित ओकसि स्वे सः । इत् । चिति । सुधितः । ओकसि । स्वे ।  
 तस्मा इळा पिन्वते विश्वदानीम् । तस्मै । इळा । पिन्वते । विश्वदानीम् ।  
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।  
 यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

8 *sá it kṣeti súdhita ókasi své,* *That king dwells well-established*  
*tásmā ilā pinvate viśvadániṁ; in his own abode, to him the conse-*  
*tásmāi viśaḥ svayám evā nam-*  
*ante, crated food always yields abun-*  
*yásmin brahmā rájani púrva éti. dant; to him his subjects bow down*  
*of their own accord, with whom the*  
*priest has precedence.*

*kṣeti*: from 1. *kṣi* possess or dwell. *sú-dhita*: this form of the pp. of *dhā* is still preserved as the last member of cds. (otherwise *hitá*); the word is explained as *su-hita* in the AB. *ókasi své*: cp. *své dáme* in i. 1, 8 c. *ilā*: explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhūmi*) by Śaṅkara. *yásmin rájani*: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (*sá id rája*). *púrva éti*: with reference to this line the AB. viii. 26, 9 remarks, *purohitam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5: *brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya*.

९ अप्रतीतो जयति सं धनानि अप्रतिऽइतः । जयति । सम् । धनानि ।  
 प्रतिजन्यान्नुत या सजन्या । प्रतिऽजन्यानि । उत । या । सजन्या ।  
 अवस्ववे यो वरिवः कृणोति अवस्ववे । यः । वरिवः । कृणोति ।  
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

9 *ápratíto jayati sám dhánāni Unresisted he wins wealth both*  
*prátijanyāni utá yá sájanyā. belonging to his adversaries and*  
*avasyáve yó váriṣaḥ kṛṇóti to his own people. The king who*  
*brahmāṇe rája, tám avanti de- for the priest desiring (his) help*  
*vāḥ. procures prosperity, him the gods*  
*help.*



After the statement in 7 that the king who honours Bṛhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Bṛhaspati, also prospers.

jayati sám : prp. after the vb. (p. 285 f). dhánāni : he wins wealth both abroad and at home. avasyáve—avanti : both words from the same root av : the gods help the king who helps the Brahman.

१० इन्द्रश्च सोमं पिबतं बृहस्पते इन्द्रः । च । सोमम् । पिबतम् । बृहस्पते ।  
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू । अस्मिन् । यज्ञे । मन्दसाना । वृषण्वसू इति  
 आ वां विशुन्विन्दवः स्वाभुवो वृषण्वसू ।  
 ऽस्मे रयिं सर्ववीरं नि यक्तम् ॥ आ । वाम् । विशन्तु । इन्दवः । सुऽआभुवः ।  
 अस्मे इति । रयिम् । सर्वेऽवीरम् । नि ।  
 यक्तम् ॥

10 Indraś ca sómaṃ pibatam, O Indra and Bṛhaspati, drink  
 Bṛhaspate, the Soma, rejoicing at this sacrifice,  
 asmin yajñé mandasānā, vṛṣaṇ- O ye of mighty wealth; let the  
 vasū : invigorating drops enter you two;  
 á vām viśantu índavaḥ suā- bestow on us riches accompanied  
 bhūvo; altogether with sons.  
 asmé rayiṃ sárva-vīraṃ ní yach-  
 atam.

Indraś ca : nom. for voc. (196 ca ; cp. ca, p. 228, 1 and 1 a).  
 pibatam : 2. du. ipv. of pā drink. mandasānā : ao. pt. of mand =  
 mad. vṛṣaṇ-vasū : here vṛṣaṇ = mighty, great; Sāyaṇa explains  
 the word as if it were a governing cd. (189 A), the normal form of  
 which would, however, be varṣaṇ-vasu (189 A 2 ; cp. p. 455 b).  
 Note that in the Pada text the cd. is first marked as Praghyā with  
 iti and then analysed ; also that in the analysis the first member  
 here appears not in its pause form vṛṣaṇ (65) but in its Sandhi form  
 with ṇ as not final. rayiṃ sárva-vīraṃ : that is, wealth with  
 offspring consisting of sons only : a frequent prayer (cp. i. 1, 3 c).  
 yachatam : 2. ipv. pr. of yam. Here we have the intrusion of

a Jagatī stanza in a Tristubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

- ११ बृहस्पत इन्द्र वर्धतं नः । बृहस्पति । इन्द्र । वर्धतम् । नः ।  
 सचा सा वां सुमतिर्भूत्वस्मै । सचा । सा । वाम् । सुमतिः । भूतु । अस्मै  
 अविष्टं धियो जिगृतं पुरंधीर् इति ।  
 जजस्तमर्यो वनुषामरातीः ॥ अविष्टम् । धियः । जिगृतम् । पुरमंधीः ।  
 जजस्तम् । अर्यः । वनुषाम् । अरातीः ॥

- 11 Br̥haspata, Ind<sup>ra</sup>, vārdhatam O Br̥haspati and Indra, cause  
 naḥ; us to prosper; let that benevolence  
 sácā sâ vām sumatír bhūtu of yours be with us. Favour (our)  
 asmé. prayers; arouse rewards; weaken  
 aviṣṭám dhíyo; jigṛtám púram- the hostilities of foe and rivals.  
 dhīr;  
 jajastám aryó vanúṣām árātīḥ.

Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭám: 2. s. du. ipv. of the iṣ ao. of av favour (145, 5). jigṛtám: 2. du. red. ao. of gr waken; accented because beginning a new sentence (p. 467 b). dhíyas . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (púram an acc.; cp. the Padā-pāṭha). púramdhīs here is also opposed to árātīs (lit. lack of liberality) in d. jajastám: 2. du. ipv. pf. of jas. aryás: gen. of arí (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanúṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīḥ hostilities of the foe (vi. 16, 27);

aghāny aryó, vanúṣām árātayaḥ *evil deeds of the foe, hostilities of rivals* (vii. 83, 5); abhittim aryó, vanúṣām śávāmsi *the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

## UṢĀS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. ✓But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (uṣāsā-náktā and náktosāsā). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghóni*).

The name of Uṣas is derived from the root *vas*, to *shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इदमु त्यत्युत्तमं पुरस्ताज्	इदम् । ऊं इति । त्यत् । पुरस्तामम् । पुर-
ज्योतिस्तमसो वयुनावदस्थात् ।	स्तात् ।
नूनं दिवो दुहितरो विभातीरु	ज्योतिः । तमसः । वयुनवत् । अस्थात् ।
गातुं छणवन्नुषसो जनाय ॥	नूनम् । दिवः । दुहितरः । विभातीः ।
	गातुम् । छणवन् । उषसः । जनाय ॥

1 idám u tyát purutámam purás- tāj	<i>This familiar, most frequent light</i>
jyótis tāmaso vayúnāvad asthāt.	<i>in the east, with clearness has stood</i>
nūnām divó duhitāro vibhātīr	<i>(forth) from the darkness. Now</i>
gātūm kṛṇavann Uṣāso jánāya.	<i>may the Dawns, the daughters of</i>
	<i>the sky, shining afar, make a path</i>
	<i>for man.</i>

tyád: see p. 297, 5. purutámam: because appearing every morning; hence Uṣāsas the Dawns in d. tāmāsas: abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātūm in d. nūnām: note that in the RV. this word always means *now*. divó duhitāras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātūm: cp. vi. 64, 1: 'she makes all fair paths easy to traverse'. kṛṇavan: 3. pl. sb.; explained by Sāyaṇa as 3. pl. ipf. ind., *akurvan*.

२ अ॒स्थु॒र चि॒त्रा उ॒षसः॑ पु॒रस्ता॑न  
मि॒ता इ॒व स्वर॑वोऽध्व॒रेषु॑ ।

ब्रू॒ ब्रज॑स्य॒ तम॑सो॒ द्वा॒रो-  
क॒न्ती॒रव्र॑ज्कुच॑यः पा॒वकाः॑ ॥

अ॒स्थुः । कुं॑ इति॑ । चि॒त्राः । उ॒षसः॑ । पु॒र-  
स्ता॑न ।

मि॒ताः इ॒व । स्वर॑वः । अ॒ध्व॒रेषु॑ ।  
वि । कुं॑ इति॑ । ब्र॒जस्य॑ । तम॑सः । द्वा॒रा ।  
उ॒क॒न्तीः । अ॒व्र॒ज । शुच॑यः । पा॒व॒काः ॥

२ ásthur u citrá Uṣasaḥ purástān,  
mitā iva sváravō adhvaréṣu.  
ví ū vrajáśya támaso duārā  
uchántīr avrañ chūcayaḥ pa-  
vākāḥ.

*The brilliant Dawns have stood  
in the east, like posts set up at  
sacrifices. Shining they have un-  
closed the two doors of the pen of  
darkness, bright and purifying.*

Uṣásas : that is, each of the preceding Dawns and the present one.  
mitás : pp. of mi *fix*. sváravas : that is, shining with ointment ;  
cp. i. 92, 5 : sváruṃ ná péso vidátheṣu áñjañ, citráṃ divó  
duhitā bhānūm ásret *the daughter of heaven has spread her brilliant  
beam, like one who at divine worship anoints the post, the ornament  
(of the sacrifice)*. Note that u in c is lengthened though followed by  
two consonants (p. 437 a 3). vrajáśya : a simile with iva omitted ;  
cp. i. 92, 4 ; gávo ná vrajám ví Uṣá āvar támaḥ *Dawn has unclosed  
the darkness as the cows their stall*. dvārā : the two folds of the door,  
the dual of dvār often being used thus. ví : to be taken with  
avran, 3. pl. root ao. of vr̥ *cover*. uchántīs : pr. pt. of l. vas *shine*.  
śúcayaḥ pāvakāḥ : these two adjectives very often appear in juxta-  
position. On the pronunciation of pāvakā see p. 437 a.

३ उ॒क॒न्ती॒रव्य॑ चि॒तय॑न्त॒ भो॒जान्  
रा॒धो॒देया॑यो॒षसी॑ म॒घोनीः॑ ।  
अ॒चि॒त्रे अ॒न्तः प॒णयः॑ स॒सन्त्व॑-  
बु॒ध्यमा॑ना॒स्तम॑सो॒ वि॒म॒ध्ये ॥

उ॒क॒न्तीः । अ॒व्य । चि॒त॒य॒न्त॒ । भो॒जान् ।  
रा॒धः । दे॒या॒य । उ॒षसः॑ । म॒घोनीः॑ ।  
अ॒चि॒त्रे । अ॒न्तरि॑ति । प॒णयः॑ । स॒स॒न्तु ।  
अ॒बु॒ध्य॒मा॒नाः । तम॑सः । वि॒म॒ध्ये ॥

३ uchántīr adyā citayanta bhojān  
rādhodéyāya Uṣāso maghónīḥ.

*Shining to-day may the bounteous  
Dawns stimulate the liberal to the*

acitré antáh paṇáyah sasantu, *giving of wealth. In obscurity let*  
 ábudhyamānās tāmāso víma- *the niggards sleep, unawakening in*  
 dhye. *the midst of darkness.*

citayanta : 8. pl. Ā. inj. ; explained by Sayana as an indicative :  
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवी वा कुवित् । सः । देवीः । सनयः । नवः । वा ।  
 यामी बभूयादुषसो वो अद्य । यामः । बभूयात् । उषसः । वः । अद्य ।  
 येना नवग्वे अङ्गिरे दशग्वे येन । नवऽग्वे । अङ्गिरे । दशऽग्वे ।  
 सप्तस्यै रेवती रेवदूष ॥ सप्तऽआस्ये । रेवतीः । रेवत् । उष ॥

4 kuvít sá, devīḥ, sanáyo návo vā *Should this be an old course or*  
 yámo babhūyád, Uṣaso, vò *a new for you to-day, O divine*  
 adyá : *Dawns : (is it that) by which ye*  
 yénā Návagve, Ángire, Dásagve *have shone wealth, ye wealthy ones,*  
 sáptásye, revatī, revád ūśá ? *upon Navagva, Angira, and Da-*  
 śagva *the seven-mouthed?*

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 85, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Angiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Panis and by Vala. The allusion in saptásye is uncertain ; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Angiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine.*

५ यूयं हि देवीर्ऋतयुग्मिरश्वैः यूयम् । हि । देवीः । ऋतयुक्ऽभिः । अश्वैः ।  
 परिप्रयाथ भुवँनानि सबः । परिऽप्रयाथ । भुवँनानि । सबः ।  
 प्रबोधयन्तीरुषसः ससन्तं प्रऽबोधयन्तीः । उषसः । ससन्तम् ।  
 द्विपाञ्चतुष्पाच्चरथाय जीवम् ॥ द्विऽपात् । चतुऽपात् । चरथाय । जीवम् ॥

ॐ yūyām hí, devīr, ṛtayúgbhir  
 áśvaiḥ  
 pariprayāthá bhūvanāni sa-  
 dyāḥ,  
 prabodháyantīr, Uṣasaḥ, sasán-  
 tam,  
 dvipāc cátuṣpāc carāthāya jī-  
 vām.

*For you, O goddesses, with your  
 steeds yoked in due time, proceed  
 around the worlds in one day,  
 awakening, O Dawns, him who  
 sleeps, the two-footed and the four-  
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9, víśvam jīvām carāse bodháyantī *wakening every living soul to move*. cátuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jīvām are all neuter.

६ क्व खिदासां कतमा पुराणी  
 यया विधानां विद्ध्युर्भूणाम् ।  
 शुभं यच्छुभा उषसश्चरन्ति  
 न वि ज्ञायन्ते सदृशीरजुर्याः ॥

क्व । खि॒दा॒सां । क॒त॒मा । पु॒रा॒णी ।  
 यया॑ । वि॒धा॒नां । वि॒द्ध्यु॑ः । भू॒णा॒म् ।  
 शु॒भं । यत् । शु॒भाः । उ॒षसः॑ । च॒रन्ति॑ ।  
 न । वि । ज्ञा॒यन्ते॑ । स॒दृशीः॑ । अ॒जुर्याः॑ ॥

६ kúa svíd āsām katamā purāṇī  
 yáyā vidhānā vidadhūr ṛbhū-  
 ṇām ?  
 śúbham yác chubhrā Uṣasaś  
 cāranti,  
 ná ví jñāyante sadṛśīr ajuryāḥ.

*Where, pray, and which ancient  
 one of them (was it) at which they  
 (the gods) imposed the tasks of the  
 Ṛbhus? When the beaming dawns  
 proceed on their shining course, they  
 are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhūr: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṁ camasām catúraḥ kṛṇotana, tād vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnah-punar jāyamānā purāṇī samānām vāṇam abhī śúmbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

- ७ ता घा ता भद्रा उषसः पुरासुर ताः । घ । ताः । भद्राः । उषसः । पुरा ।  
 अभिष्टिदुम्ना ऋतजातसत्याः । आसुः ।  
 यास्वीजानः शशमान उक्थैः अभिष्टिदुम्नाः । ऋतजातसत्याः ।  
 सुवज्जंसद्रविणं सद्य आप ॥ यासु । ईजानः । शशमानः । उक्थैः ।  
 सुवन् । शंसन् । द्रविणम् । सद्यः । आप ॥

- 7 tā ghā tā bhadrā Uṣāsah pu- Those indeed, those Dawns have  
 rāsar, formerly been auspicious, splendid  
 abhiṣṭidyumnā rtājātasatyāḥ; in help, punctually true; at which  
 yāsu ījānāḥ śaśamānā ukthāiḥ the strenuous sacrificer with reci-  
 stuvāñ, chāmsan, drāviṇam sa- tations praising, chanting, has at  
 dyā āpa. once obtained wealth.

On purā with pf. see 213 A. ījānās: pf. pt. A. of yaj sacrifice. śaśamānā: pf. pt. A. of śam labour. stuvāñ chāmsan = stuvān + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

- ८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।  
 समानतः समना प्रथानाः । समानतः । समना । प्रथानाः ।  
 ऋतस्व देवीः सदसो बुधाना ऋतस्व । देवीः । सदसः । बुधानाः ।  
 गवां न सर्गा उषसी जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

- 8 tā ā caranti samanā purastāt, They approach equally in the  
 samānātaḥ samanā paprathā- east, spreading themselves equally  
 nāḥ. from the same place. The god-  
 rtāsya devīḥ sādaso budhānā, desses waking from the seat of  
 gāvām nā sārgā, Uṣāso jarante. order, like herds of kine let loose,  
 the Dawns are active.



*samanā*: always in the same way. *samānatās*; cp. i. 124, 8: *prajānatī iva, nā dīso mināti as one who knows (the way), she loses not her direction*. *ṛtāsya sādasaḥ*: abl. dependent on *budhānāḥ* (cp. 10); cp. i. 124, 3; *ṛtāsya pānthām ānv eti sādhu she follows straight the path of order*. *budhānās*: ao. pt., *awaking* (intr.), not = *bodhayantyas* *wakening* (trans.) according to Sāyaṇa; when *Ā.* and without an object, *budh* is intr.; cp. *ābodhi has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). *gavām nā sārgāḥ*: cp. iv. 52, 5, *prāti bhadra adṛkṣata gāvām sārgā nā rāsmāyaḥ the auspicious rays (of dawn) have appeared like kine let loose*. *jarante*: are awake = are active, are on the move (cp. *ā caranti* in a and 9 a, b); are praised (*stūyante*) according to Sāyaṇa.

९ ता इवैव संमना समानीरु ताः । इत् । नु । एव । समना । समानीः ।  
 अमीतवर्णा उषसश्चरन्ति । अमीतवर्णाः । उषसः । चरन्ति ।  
 गूहन्तीरभ्वमसितं रुशब्धिः गूहन्तीः । अश्वम् । असितम् । रुशतः ।  
 शुक्रास्तनूभिः शुचयो रुचानाः ॥ शुक्राः । तनूभिः । शुचयः । रुचानाः ॥

9 tā in nū evā samanā samānīr, Those Dawns even now equally  
 āmitavarṇā Uṣasāś caranti. the same, of unchanged colour,  
 gūhantīr ābhvam āsitaṁ, rūśad- move on; concealing the black  
 bhiḥ monster, bright with gleaming  
 śukrās tanūbhiḥ, śucayo, ru- forms, brilliant, beaming.  
 ānāḥ.

On the accentuation of *nv evā* see p. 450, 2b. *ābhvam*: cp. i. 92, 5, *bādhate kṛṣṇām ābhvam she drives away the black monster* (of night). *rūśadbhis*: m. form irregularly agreeing with the f. *tanūbhis*. Note that the Pada text does not separate the endings *bhyām*, *bhis*, *bhyas*, *su* from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. *priyēbhis*, but *pitṛbhis*.

१० रुचिं दिवो दुहितरो विभातीः रुचिम् । दिवः । दुहितरः । विभातीः ।  
 प्रजावन्तं यज्ञताम्रामु देवीः । प्रजावन्तम् । यज्ञतम् । अस्मामु । देवीः ।

स्त्रीनादा वः प्रतिबुध्यमानाः

स्त्रीनात् । आ । वः । प्रतिबुध्यमानाः ।

सुवीर्यस्य पतयः स्वाम् ॥

सुवीर्यस्य । पतयः । स्वाम् ॥

10 rayīm, divo duhitaro, vibhātīḥ  
prajāvantam yachatāsmāsu, de-  
viḥ.  
sionād ā vaḥ pratibūdhya mānāḥ,  
suvīriasya pātayaḥ siāma.

*O daughters of Heaven, do ye  
shining forth bestow on us, god-  
desses, wealth accompanied by off-  
spring. Awaking from our soft  
couch towards you, we would be  
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibūdhya mānās: with ā and abl., cp. budhānā with abl. in 8 c.

११ तद्वी दिवो दुहितरो विभातीर्

तत् । वः । दिवः । दुहितरः । विभातीः ।

उपं ब्रुव उषसो यज्ञकेतुः ।

उपं । ब्रुवे । उषसः । यज्ञकेतुः ।

वयं स्वाम यशसो जनेषु

वयम् । स्वाम् । यशसः । जनेषु ।

तद्वीश्च धत्तां पृथिवी च देवी ॥

तत् । वीः । च । धत्ताम् । पृथिवी । च ।

देवी ॥

11 tād vo, divo duhitaro, vibhātīr  
ūpa bruva, Uṣaso, yajñāketuḥ:  
vayām siāma yaśaso jāneṣu;  
tād Dyāuś ca dhattām Pṛthivī  
ca devī.

*For that I whose banner is the  
sacrifice, O daughters of Heaven,  
implore you that shine forth, O  
Dawns: we would be famous among  
men; let Heaven and the goddess  
Earth grant that.*

vibhātīr: to be taken with vas. ūpa bruve: with two acc. (p. 304, 2). yajñāketuḥ: the singer thus describes himself; in i. 113, 19 the Dawn is called yajñāsyā ketuḥ the signal of the sacrifice. yaśaso (accent, p. 453, 9 A a) jāneṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).

## AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

- १ जनस्य गोपा अजनिष्ट जागृविर् जनस्य । गोपाः । अजनिष्ट । जागृविः ।  
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।  
 घृतप्रतीको बृहता दिविसृशां घृतप्रतीकः । बृहता । दिविःसृशां ।  
 द्युमद्भि भाति भरतेभ्यः शुचिः ॥ द्युमत । वि । भाति । भरतेभ्यः । शुचिः ॥

- 1 Jánasya gopā ajanīṣṭa jāgṛvir Guardian of the people, watchful,  
 Agniḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born  
 vyase. for renewed welfare. Butter-faced,  
 ghr̥tápratiko bṛhatā divispṛśā bright, he shines forth brilliantly  
 dyumád ví bhāti bharatébhyas for the Bharatas with lofty, heaven-  
 śúciḥ. touching (flame).

gopās : 97, 2. ajanīṣṭa : iṣ ao. of jan generate. su-dákṣas :  
 a Bv. (p. 455 ca). suvitāya : final dat. (p. 314, B 2). návyase :  
 dat. of cpv. of náva new. ghr̥tá-pratikas : cp. yāsyā prátikam  
 āhutaṁ ghr̥tēna whose face is sprinkled with butter (vii. 8, 1) as an  
 analysis of the cd. bṛhatā : supply téjasā. bharatébhyas : for  
 the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer  
 belongs.

- २ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःहितम् ।  
 अग्निं नरस्त्रिषधस्थे समीधिरि । अग्निम् । नरः । त्रिःसधस्थे । सम । ईधिरि ।  
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सरथम् । सः । बर्हिषि ।  
 सीदन्ति होता यजथाय सुक्रतुः ॥ सीदन्ति । नि । होता । यजथाय । सुक्रतुः ॥

- 2 yajñāsya ketūm, prathamam As banner of sacrifice, as first  
 puróhitam, domestic priest, men have kindled  
 Agniṁ náras, triṣadhassthé sám Agni in the threefold abode. (Com-  
 idhire. ing) on the same car with Indra

Índreṇa deváih sarátham sá and the gods may that most wise  
 barhīsi Invoker sit down on the sacrificial  
 sídan ní hótā yajāthāya su- grass for sacrifice.  
 krātuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 3 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-śadhassthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). saráthara: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajāthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मा॒त्रोः शुचि॑र॒  
 म॒न्द्रः क॒विर्द॒तिष्ठो वि॒वस्व॑तः । म॒न्द्रः । क॒विः । उ॒त् । अ॒तिष्ठः । वि॒वस्व॑तः ।  
 घृ॒तेन॑ त्वावर्धयन्नप आ॒हुत॑ घृ॒तेन॑ । त्वा । अ॒वर्ध॑यन् । अ॒ग्ने । आ॒हुत॑ ।  
 धूम॑स्ते के॒तुर्भ॒वद्दिवि॑ श्रितः ॥ धूमः । ते । के॒तुः । अ॒भ॒वत् । दि॒वि । श्रितः ॥

3 ásammr̥ṣṭo jāyase māt<sup>a</sup>rōḥ śúcir. Uncleansed thou art born bright  
 mandráḥ kavír úd atīṣṭho Vi- from thy two parents. Thou didst  
 vās̥vataḥ arise as the gladdening sage of  
 ghr̥tēna tvāvardhayann, Agna Vivasvant. With butter they  
 āhuta, strengthened thee, O Agni, in whom  
 dhūmās te ketúr abhavad divi the offering is poured. Smoke be-  
 śritáḥ. came thy banner that reached to  
 the sky.

ásam-mr̥ṣṭas: pp. of mr̥j wipe, opposed to śúcis, though un-  
 cleansed, yet bright. māt<sup>rōs</sup>: abl. du.: the two fire-sticks, from  
 which Agni is produced by friction. úd atīṣṭhas: 3. s. ipf. of sthā  
 stand. Vivasvatas: gen. dependent on kavís; the sage (a common  
 designation of Agni) of Vivasvant, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmās*, &c.: affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2 a). *divi*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यज्ञसुप वेतु साधुया- अग्निः । नः । यज्ञम् । उप । वेतु । साधुया ।  
 सिं नरो वि भरन्ते गृहेगृहे । अग्निम् । नरः । वि । भरन्ते । गृहेगृहे ।  
 अग्निर्दूतो अमवद्व्यवाहरो अग्निः । दूतः । अमवत् । हव्यवाहनः ।  
 सिं वृणाना वृणते कविक्रतुम् ॥ अग्निम् । वृणानाः । वृणते । कविक्रतुम् ॥

4 Agnir no yajñām ūpa vetu *Let Agni come straightway to*  
 sādhuṣā. *our sacrifice. Men carry Agni*  
 Agnim nāro vī bharante grhē- *hither and thither in every house.*  
 grhe. *Agni became the messenger, the*  
 Agnir dūtō abhavad dhavya- *carrier of oblations. In choosing*  
 vāhano. *Agni they choose one who has the*  
 Agnim vṛṇānā vṛṇate kavikra- *wisdom of a seer.*  
 tum.

vetu : 3. s. ipv. of vī. bharante : see note on bhr, ii. 83, 10 a.  
 grhē-grhe : 189 Ca. dūtās : Agni is characteristically a messenger  
 as an intermediary between heaven and earth. dhavyavāhanas :  
 Sandhi, 54. vṛṇānās : pr. pt. A. of 2. vṛ, choosing Agni as their  
 priest. vṛṇate : 3. pl. pr. A of 2 vṛ.

५ तुभ्येदमग्ने मधुमत्तमं वचस् तुभ्यं । इदम् । अग्ने । मधुमत्तमम् । वचः ।  
 तुभ्यं मनीषा इयमस्तु शं हृदे । तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।  
 त्वां गिरः सिन्धुमिवावनीर्महीर् त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।  
 आ पुणन्ति शर्वसा वर्धयन्ति च ॥ महीः ।  
 आ । पुणन्ति । शर्वसा । वर्धयन्ति । च ॥

5 túbhyedám, Agne, mádhumat-  
 tamam vácas,  
 túbhyam manīṣā iyám astu śám  
 hr̥dē.  
 tuām girāḥ, síndhum ivāvānīr  
 mahīr,  
 á pṛṇantiśávasā, vardháyanti ca.

*For thee, O Agni, let this most  
 honied speech, for thee this prayer  
 be a comfort to thy heart. The  
 songs fill thee, as the great rivers  
 the Indus, with power, and  
 strengthen thee.*

túbhya : this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. manīṣā iyám : in this and two other passages of the RV. the ā of manīṣā is not contracted in the Samhitā text, because it precedes the caesura. śám : in apposition, as a delight or comfort. síndhum iva : this simile occurs elsewhere also ; thus Índram ukthāni vāvṛdhuḥ, samudrām iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. á pṛṇanti : from pṛ fill. śávasā : because hymns, like oblations, are thought to give the gods strength. vardháyanti : es. of vṛdh grow ; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम् त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।  
 अन्वविन्दच्छ्रियाणं वनेवने । अन्व । अविन्दन् । श्रियाणम् । वनेऽवने ।  
 स ज'यसे मध्यमानः सहो महत् सः । जायसे । मध्यमानः । सहः । महत् ।  
 त्वामाहुः सहसस्युचमङ्गिरः ॥ त्वाम् । आहुः । सहसः । पुचम् । अङ्गिरः ॥

6 tuām, Agne, Āngiraso gūhā  
 hitam  
 ānv avindañ chīriyāṇām vāne-  
 vane.  
 sā jāyase mathyāmānaḥ sāho  
 mahāt :  
 tuām āhuḥ sāhasas putrām,  
 Āngirāḥ.

*Thee, O Agni, the Āngirases  
 discovered hidden, abiding in every  
 wood. Thus thou art born, when  
 rubbed with mighty strength : they  
 call thee the son of strength, O  
 Āngīras.*

**Āngirasas**: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). **gūhā hitām** placed (pp. of dhā) in hiding, concealed, explained by **śisriyāṇām vāne**; having betaken himself (pf. pt. of śri) to, resting in, all wood. **ānv avindan**: they found him out as a means of sacrifice; Sandhi, 40. **vāne-vane**: 189 C a. **sá**: as such = as found in wood (cp. p. 294 b). **mathyámānas**: pr. pt. ps. of **math** stir, being produced by the friction of the kindling sticks. **sáho mahát**: cognate acc. = with mighty strength (cp. **sáhasā yó mathitó jāyate nṛbhiḥ** he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called **sáhasas putráṁ** son of strength: this, or **sáhasaḥ sūnúḥ**, is a frequent epithet of Agni; Sandhi, 43, 2 a. **Āngiras**: see note on a.

## PARJĀNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (**ásura**) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre: 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

१ अ॒क्षां व॒द त॒वसं॑ गी॒र्भिरा॒भिः	अ॒क्षं । व॒द । त॒वसं॑म् । गी॒ःभिः॑ । आ॒भिः ।
सु॒हि प॒र्जन्यं॑ न॒मसा॑ वि॒वास ।	सु॒हि । प॒र्जन्यं॑म् । न॒मसा॑ । आ । वि॒वास॑ ।
कनि॒क्रद॑दृष॒भो जी॒रदा॑नू	कनि॒क्रद॑त् । वृष॒भः । जी॒रदा॑नुः ।
रे॒ती द॒धात्यो॑र्षधीषु॒ गर्भे॑म् ॥	रे॒तः । द॒धाति॑ । औ॒र्षधीषु॑ । गर्भे॑म् ॥

- 1 áchā vada tavāsaṃ gīrbhīr      *Invoke the mighty one with these*  
     ābhiḥ;      *songs; praise Parjanya; seek to*  
 stuhī Parjanyaṃ; nāmasā vi-      *win him with obeisance. Bellowing,*  
     vāsa.      *the bull of quickening gifts places*  
 kánikradad vṛṣabhó jīrádānū      *seed in the plants as a germ.*  
 réto dadhāti oṣadhīṣu gárbbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृचान हन्त्युत हन्ति रक्षसो      वि। वृचान्। हन्ति। उत। हन्ति। रक्षसः।  
 विश्वं बिभाय भुवनं महावधात्।      विश्वम्। बिभाय। भुवनम्। महाऽवधात्।  
 उतानागा ईषते वृष्णवतो      उत। अनागाः। ईषते। वृष्णवतः।  
 यत्पर्जन्यः सूनयन् हन्ति दुष्कृतः ॥      यत्। पर्जन्यः। सूनयन्। हन्ति। दुःऽकृतः ॥

- 2 ví vṛkṣān hanti utá hanti ra-      *He shatters the trees and he*  
     kṣáso:      *smites the demons: the whole world*  
 víśvaṃ bibhāya bhūvanam ma-      *fears him of the mighty weapon.*  
     hāvadhāt.      *Even the sinless man flees before*  
 utānāgā īṣate vṛṣṇāvatō,      *the mighty one, when Parjanya*  
 yát Parjanyaḥ stanāyan hānti      *thundering smites the evil-doers.*  
     duṣkṛtāḥ.

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatō: Parjanya; abl. with verbs of fearing (p. 316 b). ānāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 ca and f. n. 2). This word is here contrasted with duṣkṛtās; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 43, 2 a.

- ३ रथीव कश्याश्वाँ अभिचिपन्      रथीऽइव। कश्या। अश्वान्। अभिऽ  
 आविर्द्भूतान्कणुते वर्था ३ अहं।      चिपन्।



दूरात्सिंहस्य स्तनथा उदीरते  
यत्पर्जन्यः कृणुते वर्यं नमः ॥

आविः । दूतात् । कृणुते । वर्यीन् । यत् ।  
दूरात् । सिंहस्य । स्तनथाः । उत् । ईरते ।  
यत् । पर्जन्यः । कृणुते । वर्यम् । नमः ॥

3 rathī iva kāsayaśvām abhikṣi-  
pānn,  
āvir dūtān kṛṇute varṣāṁ āha.  
dūrāt simhāsya stanāthā úd  
irate,  
yāt Parjanyaḥ kṛṇutē varṣāṁ  
nābhah.

*Like a charioteer lashing his  
horses with a whip he makes mani-  
fest his messengers of rain. From  
afar arise the thunders of the lion,  
when Parjanya makes rainy the  
sky.*

rathī: N. of rathīn, much less common than rathī, N. rathīs.  
The contraction rathīva also occurs in x. 51, 6; rathīr iva is much  
commoner and would have been metrically better here. dūtān:  
the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of  
Parjanya like the roars of a lion. varṣāṁ: predicative acc.;  
on the accent of this form and of varṣyān in b, see p. 450, 2b.  
kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇōti, &c.;  
karōti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत्  
उदोषधीर्जिहते पिन्वते स्वः ।  
इरा विश्वस्यै भुवनाय जायते  
यत्पर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युत् ।  
उत् । ओषधीः । जिहते । पिन्वते । स्वः ।  
रिति स्वः ।  
इरा । विश्वस्यै । भुवनाय । जायते ।  
यत्पर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patáyanti vi-  
dyúta;  
úd ōṣadhīr jīhate; pínvate súah.  
irā víśvasmai bhūvanāya jāyate,  
yāt Parjanyaḥ prthivīm rétasā-  
vati.

*The winds blow forth, the light-  
nings fall; the plants shoot up;  
heaven overflows. Nurture is born  
for the whole world when Parjanya  
quicken the earth with seed.*

vānti, jīhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhate, i. 35, 9 c. On the secondary root pinv see 134, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नन्नमीति । यस्य । व्रते । पृथिवी । नन्नमीति ।  
 यस्य व्रते शफवज्जर्भुरीति । यस्य । व्रते । शफवत् । जर्भुरीति ।  
 यस्य व्रत ओषधीर्विश्वरूपाः । यस्य । व्रते । ओषधीः । विश्वरूपाः ।  
 स नः पर्जन्य महि शर्म यच्छ ॥ सः । नः । पर्जन्य । महि । शर्म । यच्छ ॥

5 yásya vraté prthivī nānnamīti; In whose ordinance the earth  
 yásya vraté śaphávajjārbhurīti, bends low; in whose ordinance  
 yásya vratá ōśadhīr viśvá-  
 rūpāḥ: hoofed animals leap about; in  
 whose ordinance plants are omni-  
 sá naḥ, Parjanya, máhi śárma form, as such, O Parjanya, bestow  
 yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nānnamīti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. jārbhurīti: int. of bhur quiver (174 a). ōśadhīr: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।  
 प्र पिन्वत वृष्णो अश्वस्य धाराः । प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।  
 अर्वाङ्गितेन सनयितुनेह्य अर्वाङ् । एतेन । सनयितुना । आ । इहि ।  
 अपो निषिञ्चन्सुरः पिता नः ॥ अपः । निऽसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vrṣṭīm, Maruto rari- Give us, O Maruts, the rain  
 dhvam; of heaven; pour forth the streams

prá pinvata vṛṣṇo áśvasya dhā- *of your stallion. Hither with this*  
 rāḥ. *thunder come, pouring down the*  
 arvān etēna stanayitnúnéhi, *waters as the divine spirit our*  
 apó niṣīñcānn ásurah pitā naḥ. *father.*

divás: this might be abl., *from heaven*, as it is taken to be by Sayana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭāyah *thy streams go forth like the rains of heaven.* raridhvam: 2. pl. pr. ipv. of rā *give* (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṛṣṇo áśvasya: = *stallion*. In cd Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitā naḥ: as appositional subject of the sentence, with the 2. ipv. íhi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा  
 उदन्वता परि दीया रथेन ।  
 दृतिं सु कर्ष विषितं न्यञ्जं  
 समा भवन्तुदती निपादाः ॥

अभि । क्रन्द । स्तनय । गर्भम् । आ । धाः ।  
 उदन्वता । परि । दीय । रथेन ।  
 दृतिम् । सु । कर्ष । विऽसितम् । न्यञ्जम् ।  
 समाः । भवन्तु । उतऽवतः । निऽपादाः ॥

7 abhí kranda; stanáya; gárbham *Bellow towards us; thunder;*  
 á dhā; *deposit the germ; fly around with*  
 udanyátā pári diyā ráthēna. *thy water-bearing car. Draw well*  
 dṛtīm sú karṣa víṣitam nía- *thy water-skin unfastened down-*  
 ñcam: *ward: let the heights and valleys*  
 samā bhavantu udváto nipādāḥ. *be level.*

stanáya: accented as forming a new sentence. gárbham: cp. 1 d, réto dadhāti óṣadhīṣu gárbham. dhās: 2. s. root ao. sb. of 1. dhā. dīyā: with final vowel metrically lengthened. dftim: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. viṣitam (from si tie): untied so as to let the water run out. nyāñcam: predicative: = so that the untied orifice turns downward. samās: that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुदचा नि षिञ्च महान्तम् । कोशम् । उत् । अच । नि ।  
 स्यन्दन्तां कुल्या विषिताः पुरस्तात् । सिञ्च ।  
 घृतेन द्वावापृथिवी वृन्धि स्यन्दन्ताम् । कुल्याः । विऽसिताः । पुर-  
 सुप्रपाणं भवत्वध्याभ्यः ॥ स्तात् ।  
 घृतेन । द्वावापृथिवी इति । वि । उन्धि ।  
 सुऽप्रपाणम् । भवतु । अध्याभ्यः ॥

8 mahāntaṃ kōśam úd acā, ní Draw up the great bucket, pour  
 ṣiñca; it down; let the streams released  
 syāndantāṃ kulyā viṣitāḥ pu- flow forward. Drench heaven and  
 rástāt. earth with ghee; let there be a good  
 ghṛtēna dyāvāpṛthivī vī undhi; drinking place for the cows.  
 suprapāṇāṃ bhavatu aghniā-  
 bhyāḥ.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā: metrical lengthening of the final a. ní ṣiñca: Sandhi, 67 c. purás-tāt: according to Sāyaṇa eastward, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛtēna: figuratively of rain, because it produces fatness or abundance. dyāvāpṛthivī: Pragrhya, but not analysed in the Pada text (cp. i. 85, 1 b). undhi: 2. s. ipv. of ud wet = unddhi. This Pada is equivalent in sense to 7 d. suprapāṇāṃ: note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्पर्जन्यं कर्णिक्रदत्  
स्तनयन् हंसि दुष्कृतः ।  
प्रतीदं विश्वं मोदते  
यत्किं च पृथिव्यामधि ॥

यत् । पर्जन्य । कर्णिक्रदत् ।  
स्तनयन् । हंसि । दुःकृतः ।  
प्रति । इदम् । विश्वम् । मोदते ।  
यत् । किम् । च । पृथिव्याम् । अधि ॥

9 yát, Parjanya, kánikradat,  
stanáyana hámsi duṣkṛtaḥ,  
prátidám víśvam modate,  
yát kim ca prthivyām ádhi.

When, O Parjanya, bellowing  
aloud, thundering, thou smitest the  
evil-doers, this whole world exults,  
whatever is upon the earth.

yát Parjanya: cp. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát  
kim ca: indefinite prn., *whatever* (19 b), explains idám víśvam *this*  
*world*; if a verb were expressed it would be bhávati.

१० अवर्षीर्वर्षमुदु षू गृमाया-  
कर्धन्वान्यलित्वा उ ।  
अजीजन ओषधीर्भोजनाय कम्  
उत प्रजाभ्योऽविदो मनीषाम् ॥

अवर्षीः । वर्षम् । उत । कुं इति । सु ।  
गृमाय ।  
अकः । धन्वाणि । अतिऽएतुवै । कुं इति ।  
अजीजनः । ओषधीः । भोजनाय । कम् ।  
उत । प्रजाभ्यः । अविदः । मनीषाम् ॥

10 ávarṣīr varṣám: úd u ṣū gr-  
bhāya;  
ákar dhánvāni átietavá u.  
ájjana oṣadhīr bhójanāya kām;  
utá prajābhyo avido manīṣām.

Thou hast shed rain: now wholly  
cease; thou hast made the deserts  
passable again. Thou hast made  
the plants to grow for the sake of  
food; and thou hast found a hymn  
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

āvargīś : 2. s. s ao. of vṛs. u śū : on the Sandhi see 67 c ; on the meaning of the combination, see under u and śū, 180. grbhāya : this pr. stem is sometimes used beside grbhñāti. ákar : 2. s. root ao. of kr. áti-etavái : cp. p. 463, 14 b a. ájñanas : cp. 1 d and 4 b. kām : see 180. Here we have the exceptional intrusion of a Jagatr Pada in a Triṣṭubh stanza (p. 445, f. n. 7). avidas : a ao. of vid find, thou hast found = received. prajābhyas : abl., from creatures in gratitude for the bestowal of rain.

## PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhā).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-  
maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (vimúco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (āghṛṇi) is one of his exclusive epithets. The name means 'prosperer', as derived from puṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषा नय  
यो अज्जसानुशासति ।  
य एवेदमिति ब्रवत ॥

सम् । पूषन् । विदुषा । नय ।  
यः । अज्जसा । अनुशासति ।  
यः । एव । इदम् । इति । ब्रवत ॥

1 sām, Pūṣan, vidūṣā naya,  
yó āñjasānuśāsati,  
yá evédām iti brávat.

*Conjoin us, O Pūṣan, with one  
that knows, who shall straightway  
instruct us, and who shall say (it  
is) 'just here'.*

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ समं पूष्णा गमेमहि  
यो गृहं अभिशासति ।  
इम एवेति च ब्रवत् ॥

सम । जुं इति । पूष्णा । गमेमहि ।  
यः । गृहान् । अभिशासति ।  
इमे । एव । इति । च । ब्रवत् ॥

2 sām u Pūṣṇā gamemahi,  
yó grhāñ abhiśāsati,  
imá evéti ca brávat.

*We would also go with Pūṣan,  
who shall guide us to the houses,  
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣṇā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūṣan as our guide. grhān: that is, the sheds in which our lost cattle are.

३ पूष्णश्चक्रं न रिष्यति  
न कोशोऽव पद्यति ।  
नो अस्थ व्यथति पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।  
न । कोशः । अव । पद्यति ।  
नो इति । अस्थ । व्यथति । पविः ॥

3-Pūṣṇás cakráṃ ná riṣyati,  
ná kósó áva padyate;  
nó asya vyathate pavīḥ.

*Pūṣan's wheel is not injured, the  
well (of his car) falls not down; nor  
does his felly waver.*

nó: = ná u, also not; on the Sandhi cp. 24. kósó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sāyaṇa explains cakráṃ as Pūṣan's weapon, and pavīḥ as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अ॒सौ ह॒विषा॑वि॒धन्

न तं पू॒षा॑पि मृ॒ष्यते ।

प्र॒थ॒मो वि॒न्दते॒ वसु॑ ॥

यः । अ॒सौ । ह॒विषा॑ । अ॒वि॒धत् ।

न । तम् । पू॒षा । अ॒पि । मृ॒ष्य॒ते ।

प्र॒थ॒मः । वि॒न्द॒ते । वसु॑ ॥

4 yó asmai havīṣāvidhan,  
ná tām Pūṣāpi mṛṣyate :  
prathamó vindate vāsu.

*Him who has worshipped him with  
oblation Pūṣan forgets not : he is  
the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. āpi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पू॒षा गा अ॒न्वेतु॑ नः

पू॒षा र॒क्ष॒त्व॒र्वतः॑ ।

पू॒षा वा॒जं स॒नोतु॑ नः ॥

पू॒षा । गाः । अ॒नु । ए॒तु । नः ।

पू॒षा । र॒क्ष॒तु । अ॒र्व॒तः ।

पू॒षा । वा॒जम् । स॒नो॒तु । नः ॥

5 Pūṣā gā ānu etu naḥ ;  
Pūṣā rakṣatu árvataḥ ;  
Pūṣā vājam sanotu naḥ.

*Let Pūṣan go after our cows ;  
let Pūṣan protect our steeds ; let  
Pūṣan gain booty for us.*

ānu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पू॒षन्न॑ प्र गा इ॒हि

य॒ज॒मान॑स्य सु॒न्वतः॑ ।

अ॒स्माकं॑ सु॒व॒तासु॑त ॥

पू॒षन् । अ॒नु । प्र । गाः । इ॒हि ।

य॒ज॒मान॑स्य । सु॒न्व॒तः ।

अ॒स्माक॑म् । सु॒व॒ता॒म् । उ॒त ॥

6 Pūṣann, ānu prā gā ihi  
yájamānasya sunvatāḥ,  
asmākam stuvatām utá.

*O Pūṣan, go forth after the cows  
of the sacrificer who presses Soma,  
and of us who praise thee.*

ānu prā ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.



७ मार्किर्नेशुन्माकीं रिषन्  
माकीं सं शारि क्वटे ।  
अथारिष्टाभिरा गंहि ॥

7 mākīr neśan; mākīm riṣan;  
mākīm sām śāri kēvate:  
āthāriṣṭābhir ā gahi.

मार्किः । नेशुत् । माकीम् । रिषत् ।  
माकीम् । सम् । शारि । क्वटे ।  
अथ । अरिष्टाभिः । आ । गंहि ॥

Let not any one be lost; let it  
not be injured; let it not suffer  
fracture in a pit: so come back  
with them uninjured.

neśat: inj. ao. of naś be lost (see 149 a2). riṣat: a ao. inj. of  
riṣ. śāri: ps. ao. inj. of śrī crush. āriṣṭābhis: supply gōbhis.

८ शृखन्तं पूषणं वयम्  
इर्यमनष्टवेदसम् ।  
ईशानं राय ईमहे ॥

8 śrṇvāntam Pūṣaṇam vayām,  
īryam ānaṣṭavedasam,  
īśānam rāyā īmahe.

शृखन्तम् । पूषणम् । वयम् ।  
इर्यम् । अनष्टवेदसम् ।  
ईशानम् । रायः । ईमहे ॥

Pūṣan, who hears, the watchful,  
whose property is never lost, who  
disposes of riches, we approach.

ānaṣṭa-vedasam: who always recovers property that has been  
lost; he is also called ānaṣṭa-paśu: whose cattle are never lost; cp.  
1, 2, 5, 6, 7. rāyās: gen. dependent on īśānam (see 202 A a).  
īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣaṇam:  
cp. 197 A 1.

९ पूषन्तव व्रते वयं  
न रिष्येम कदा चन ।  
स्तोतारस्त इह स्मसि ॥

9 Pūṣan, tāva vratē vayām  
nā riṣyema kādā canā:  
stotāras ta ihā smasi.

पूषन् । तव । व्रते । वयम् ।  
न । रिष्येम । कदा । चन ।  
स्तोतारः । ति । इह । स्मसि ॥

O Pūṣan, in thy service may we  
never suffer injury: we are thy  
praisers here.

Pūṣan tāva: note the Sandhi (40, 2). vratē: that is, while  
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason  
for the hope expressed in a b.

१० परिं पूषा प्रस्ताद्  
धस्तं दधातु दक्षिणम् ।  
पुनर्नो नष्टमार्जतु ॥

परिं । पूषा । प्रस्तात् ।  
हस्तम् । दधातु । दक्षिणम् ।  
पुनः । नः । नष्टम् । आ । अर्जतु ॥

10 pári Pūṣā parástād      *Let Pūṣan put his right hand*  
dhástam dadhātu dáksīṇam :      *around us from afar : let him drive*  
púnar no naṣtām ájatu.      *up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8).  
pári dadhātu : for protection. dhástam = hástam : 54. naṣtām :  
from naś *be lost* ; cp. ánaṣtavedasam in 8 b. ájatu : the meaning  
of the vb. shows that by the n. naṣtām *what is lost* cows are  
intended.

## ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्  
पुनाना यन्त्यनिविशमानाः ।  
इन्द्रो या वज्री वृषभो रराद्  
ता आपो देवीरिह मामवन्तु ॥

समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।  
पुनानाः । यन्ति । अनिविशमानाः ।  
इन्द्रः । याः । वज्री । वृषभः । रराद् ।  
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilāsya mā-  
dhyāt

punānā yanti āniviśamānāḥ :  
Índro yā vajrī vṛṣabhō rarāda,  
tā āpo devīr ihā mām avantu.

Having the ocean as their chief,  
from the midst of the sea, purify-  
ing, they flow unresting : let those  
Waters, the goddesses, for whom  
Indra, the bearer of the bolt, the mighty  
one, opened a path, help me here.

samudrā-jyeṣṭhās : that is, of which the ocean is the largest.  
salilāsya : the aerial waters, referred to as divyās in 2 a, are meant.  
punānās : cp. pāvakās in c. āniviśamānās : cp. i. 32, 10, where  
the waters are alluded to as ātiṣṭhantīs and āniveśanās standing not  
still and resting not. rarāda : of Indra, it is said elsewhere (ii. 15, 3),  
vājreṇa khāny atrṇan nadīnām with his bolt he pierced channels for  
the rivers. tā āpo, &c. is the refrain of all the four stanzas of this  
hymn.

२ या आपो दिव्या उत वा स्रवन्ति  
खनिचिमा उत वा याः स्वयंजाः ।  
समुद्रार्था याः शुचयः पावकास्  
ता आपो देवीरिह मामवन्तु ॥

याः । आपः । दिव्याः । उत । वा । स्रवन्ति ।  
खनिचिमाः । उत । वा । याः । स्वयंजाः ।  
समुद्रार्थाः । याः । शुचयः । पावकाः ।  
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yā Āpo divyā utā vā srāvanti *The Waters that come from*  
 khanītrimā utā vā yāḥ svayam- *heaven or that flow in channels or*  
 jāḥ; *that arise spontaneously, that clear*  
 samudrārthā yāḥ śucayaḥ pa- *and purifying have the ocean as*  
 vākās: *their goal: let those Waters, the*  
 tā Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1 a. khanītrimās: that flow in artificial channels: cp. īndro yā rarāda in 1 c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyeṣṭhāḥ punānā yanti in 1 a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये *यासाम् । राजा । वरुणः । याति । मध्ये ।*  
 सत्यानुते अवपञ्चनानाम् । *सत्यानुते इति । अवपञ्चन् । जनानाम् ।*  
 मधुसुतः सुचयो याः पावकाः *मधुसुतः । सुचयः । याः । पावकाः ।*  
 ता आपो देवीरिह मामवन्तु ॥ *ताः । आपः । देवीः । इह । माम् । अवन्तु ॥*

- 3 yāsām rājā Vāruṇo yāti mā- *In the midst of whom King*  
 dhye, *Varuṇa goes looking down upon*  
 satyānṛté avapāśyañ jánānām, *the truth and untruth of men, who*  
 madhusūtāḥ śucayo yāḥ pa- *distil sweetness, clear and purify-*  
 vākās: *ing: let those Waters, the god-*  
 tā Āpo devīr ihā mām avantu. *desses, help me here.*

Vāruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapāśyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragrhya (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhusūtās: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो *यासु । राजा । वरुणः । यासु । सोमः ।*  
 विश्वे देवा यासुर्जं मदन्ति । *विश्वे । देवाः । यासु । जर्जम् । मदन्ति ।*

वैश्वानरो यास्वमिः प्रविष्टस्  
ता आपीं देवीरिह मामवन्तु ॥

वैश्वानरः । यासु । अमिः । प्रविष्टः ।  
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

‡ yāsu rājā Vāruṇo, yāsu Sōmo,  
Viśve devā yāsu ūrjam mād-  
anti;  
vaiśvānarō yāsu Agniḥ prā-  
viṣṭas:  
tā Āpo devīr ihā mām avantu.

*In whom King Varuṇa, in whom  
Soma, in whom the All-gods drink  
exhilarating strength, into whom  
Agni Vaiśvānara has entered: let  
those Waters, the goddesses, help  
me here.*

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarās: *belonging to all men*, a frequent epithet of Agni. prāviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt 'Son of Waters' (ii. 35).

## MITRĀ-VĀRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वक्ष्य सुप्रतीकं	उत् । वा॒म् । चक्षुः । व॒क्ष्या॒ । सु॒ऽप्रती॒कम् ।
देवयोरिति सूर्यस्ततन्वान् ।	दे॒वयोः । ए॒ति । सू॒र्यः । त॒तन्वा॒न् ।
अभि यो विश्वा सुर्वनानि चष्टे	अ॒भि । यः । वि॒श्वा । सु॒र्वना॒नि । च॒ष्टे ।
स मन्युं मर्त्येष्व चिकेत ॥	सः । म॒न्युम् । म॒र्त्येषु॑ । आ । चि॒के॒त् ॥

1 úd vām cākṣur, Varuṇā, supratīkam	Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises,
deváyor eti Sūrias tatanvān.	the Sun, having spread (his light);
abhi yó víśvā bhūvanāni cāṣṭe,	he who regards all beings observes
sá manyúm mártieṣu ā ciketa.	their intention among mortals.

cākṣus: cp. vii. 63, 1, úd u eti . . . Sūryaḥ . . . cākṣur Mitrāsya Várūṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhi . . . cāṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा	प्र । वा॒म् । सः । मि॒त्रा॒व॒रु॒णा॒वृ॒ता॒वा॒ ।
विप्रो मन्त्रानि दीर्घश्रुदिति ।	वि॒प्रः । म॒न्त्रा॒नि । दी॒र्घ॒श्रु॒त् । इ॒य॒ति॒ ।

यस्य ब्रह्माणि सुक्रतू अवाय  
आ यत्क्रत्वा न श्रद्धः पृणैथे ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।  
अवायः ।

आ । यत् । क्रत्वा । न । श्रद्धः । पृणैथे  
इति ॥

2 prā vāṃ sá, Mitrā-Varuṇāv,  
ṛtāvā  
vípro mánmāni dīrghasrúd  
iyarti,  
yásya bráhmāni, sukratū, á-  
vātha,  
á yát krátvā ná śarādaḥ pr-  
ṇáithe.

*Forth for you two, O Mitra-  
Varuṇa, this pious priest, heard  
afar, sends his hymns, that ye may  
favour his prayers, ye wise ones,  
that ye may fill his autumns as it  
were with wisdom.*

iyarti: 3. s. pr. of ṛ go. yásya . . . ávāthas = yát tásya  
ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see  
note on ṛtāvāri, i. 160, 1 b. The repeated unaccented word in the  
Pada text here is not marked with Anudattas because all unaccented  
syllables following a Svarita are unmarked. á prṇáithe: 2. du. sb.  
pr. of prṇ fill. The meaning of d is not quite certain, but is  
probably 'that ye who are wise may make him full of wisdom  
all his life'. śarādas: autumns, not varṣāni rains (which only  
occurs in the AV.), regularly used in the RV. to express years of  
life, because that was the distinctive season where the RV. was  
composed.

३ प्रोरोमिन्वावहणा पृथिव्याः  
प्र दिव ऋष्वद्ब्रुतः सुदानू ।  
स्यशो दधाथे ओषधीषु विञ्च  
ऋधग्यतो अनिमिषं रचमाणा ॥

प्र । उरोः । मिन्वावहणा । पृथिव्याः ।  
प्र । दिवः । ऋष्वत् । ब्रुतः । सुदानू इति  
सुऽदानू ।  
स्यशः । दधाथे इति । ओषधीषु । विञ्चु ।  
ऋधक् । यतः । अनिमिषम् । रचमाणा ॥

3 prā urór, Mitrā-Varuṇā, prthi-  
vyāḥ,

*From the wide earth, O Mitra-  
Varuṇa, from the high lofty sky,*

prā divā ṛṣvād bṛhatāh, su- O bounteous ones, ye have placed  
dānū, your spies that go separately, in  
spāśo dadhāthe óṣadhīṣu vikṣū plants and abodes, ye that protect  
fdhag yató, 'nimīṣaṃ rákṣa- with unwinking eye.  
māṇā.

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-ī. sudānū : see note on sukratū in 2c. spāśas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe: Pragṛhya (26 b). óṣadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of i go. ánimīṣam : acc. of á-nimīṣ f. non-winking, used adverbially, to be distinguished from the adj. a-nimīṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मित्रस्य वरुणस्य धाम । शंस । मित्रस्य । वरुणस्य । धाम ।  
शुष्मो रोदसी बद्धधे महित्वा । शुष्मः । रोदसी इति । बद्धधे । महित्वा ।  
अयन्मासा अयन्जनामवीराः । अयन् । मासाः । अयन्जनाम । अवीराः ।  
प्र यच्चर्मन्मा वृजनं तिरति ॥ प्र । यच्चर्मन्मा । वृजनं । तिरति ॥

4 śámsā Mitrásya Váruṇasya dhā- I will praise the ordinance of  
ma : Mitra and Varuṇa : their force  
śúṣmo ródasī badbadhe mahitvá. presses apart the two worlds with  
áyan māsā áyajvanām avirāh; might. May the months of non-  
prā yajñāmanmā vṛjánam tirāte. sacrificers pass without sons ; may  
he whose heart is set on sacrifice  
extend his circle.

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a); cp. vii. 23, 8, ví bādhīṣṭa syā ródasī mahitvá. he has pressed asunder the two worlds with his might. mahitvá : inst.



(p. 77). *āyan*: 3. pl. pr. sb. of *i go* (p. 130). *avīrās*: predicative = *as sonless*; on the accent see p. 455, 10 c a. *yajñāmanmā*: contrasted with *āyajvanām* (accent p. 455, f. n. 2). *prā tirāte*: 3. s. sb. pr. of *tī cross*; this cd. vb. is often used in the sense of prolonging life (*Ā.* one's own, *P.* that of others), here of increasing the number of one's sons (as opposed to *avīras* in c); cp. *prā yé bāndhum tirānte, gāvyaṁ prīcānto āśvyā maghāni who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विद्या वृषणाविमा वां अमूरा । विद्या । वृषणौ । इमाः । वाम् ।  
 न यासु चिच्च ददृशे न यच्चम । न । यासु । चिच्चम । ददृशे । न । यच्चम ।  
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।  
 न वां निष्यान्वचिति अभूवन् ॥ न । वाम् । निष्यानि । अचिति । अभूवन् ॥

5 *āmūrā, viśvā, vṛṣaṇāv, imā* O wise mighty ones, all these  
*vām,* (praises) are for you two, in which  
*nā yāsu citrām dādrśe, nā ya-* no marvel is seen nor mystery.  
*kṣam.* Avengers follow the falsehoods of  
*drūhaḥ sacante anṛtā jánānām:* men: there have been no secrets  
*nā vām niṣyāni acite abhūvan.* for you not to know.

The interpretation of this stanza is uncertain. Following the *Padapāṭha* I take *āmūrā* to be a du. m. agreeing with *vṛṣaṇau*, but *viśvā* for *viśvās* (contrary to the *Pada*) f. pl. N. agreeing with *imās* these (sc. *stutāyas*). *nā citrām*: that is, no deceit or falsehood. *dādrśe*: 3. s. pf. *Ā.* with ps. sense, as often (cp. p. 342 a). *drūhas*: the spies of *Varuṇa* (cp. 3 c). *nā niṣyāni*: explains c: there is nothing hidden from you. *a-cite*: dat. inf. (cp. 167, 1 a).

६ ससु वां यच्च महयं नमोभिर् नमः । ऊं इति । वाम् । यच्चम् । महयम् ।  
 ऊवे वां मित्रावरुणा सबाधः । नमः ।  
 प्र वां नमन्यचसे नवानि ऊवे । वाम् । मित्रावरुणा । सबाधः ।  
 कृतानि ब्रह्म जुजुषन्निमानि ॥ प्र । वाम् । नमनानि । ऋचसे । नवानि ।  
 कृतानि । ब्रह्म । जुजुषन् । इमानि ॥

- 6 sām u vām yajñām mahayam      *With reverence I will consecrate*  
     nāmobhir;      *for you the sacrifice ; I call on you*  
 huvé vām, Mitrā-Varuṇā, sa-      *two, Mitra-Varuṇa, with zeal.*  
     bādhaḥ.      *(These) new thoughts are to praise*  
 prá vām mánmāni ṛcāse nāvāni;      *you ; may these prayers that have*  
 kṛtāni bráhma jujuṣann imāni.      *been offered be pleasing.*

sām mahayam : 1. s. inj. cs. of mah. huvé : 1. s. pr. Ā. of hū *call*. sabādhas : note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . ṛcāse : dat. inf. from arc *praise* (see p. 192, b 1 ; cp. p. 463, notes 2 and 8). nāvāni : the seers often emphasize the importance of new prayers. bráhma : n. pl. ; see 90, p. 67 (bottom) and note 4. jujuṣan : 3. pl. sb. pf. of juṣ (140, 1).

- ७ इयं देव पुरोहितिर्युवभ्यां      इयम् । देवा । पुरोऽहितिः । युवऽभ्याम् ।  
 यज्ञेषु मित्रावरुणावकारि ।      यज्ञेषु । मित्रावरुणौ । अकारि ।  
 विश्वानि दुर्गा पिपृतं तिरो नो      विश्वानि । दुःऽगा । पिपृतम् । तिरः । नः ।  
 यूयं पात स्वस्तिभिः सदा नः ॥      यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 7 iyám, devā, puróhitir yuvá-      *This priestly service, O gods, has*  
     bhyām      *been rendered to you two at sacri-*  
 yajñéṣu, Mitrā-Varuṇāv, akāri;      *fices, O Mitra-Varuṇa. Take us*  
 víśvāni durgā pipṛtaṁ tiró no.      *across all hardships. Do ye protect*  
 yūyám pāta suastibhiḥ sádā      *us evermore with blessings.*  
     naḥ.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60); d is the refrain characteristic of the hymns of the Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Maṇḍala.

deva : voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvábhyām : note the difference between this form and yūvabhyām, dat. du. of yūvan *youth*. Mitrā-Varuṇau : note that in the older parts of the RV. the du. ending au occurs

only within a Pada before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kṛ do. pipṛtam*: 2. du. ipv. pr. of *pr put across. yūyām*: pl., scil. *devās*, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

## SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *otaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic *Āditya* or *Āditeya*, son of the goddess *Aditi*. His father is *Dyaus* or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrā*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvā-karman*) is once applied to him. By his greatness he is the divine priest (*asuryā purōhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of *svār light*, and cognate with the Avestic *hvare sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre: Triṣṭubh.

१ उद्वेति सुभगो विश्वचक्षाः

साधारणः सूर्यो मानुषाणाम् ।

चक्षुर्मित्रस्य वरुणस्य देवस्य

चर्मैव यः समविव्यक्तमांसि ॥

उत् । ऊं इति । एति । सुभगः । विश्वऽ

चक्षाः ।

साधारणः । सूर्यः । मानुषाणाम् ।

चक्षुः । मित्रस्य । वरुणस्य । देवः ।

चर्मैव । यः । समऽविव्यक्तम् । तमांसि ॥

1 úd u eti subhāgo viśvácakṣāḥ

sādhāraṇaḥ Sūrio mānuṣāṇām,

cákṣur Mitrāsya Vāruṇasya

devás,

cārmeva yāḥ samāvivyak tā-

māmsi.

Up rises the genial all-seeing

Sun, common to all men, the eye

of Mitra and Varuṇa, the god who

rolled up the darkness like a

skin.

viśvácakṣās : cp. urucákṣās in 4 a ; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 ca. cákṣus : cp. vii. 61, 1. sam-āvivyak : 3. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4, raśmāyaḥ Sūriasya cārmevāvādhus tāmo apsú antāḥ the rays of the sun have deposited the darkness like a skin within the waters.

२ उद्वेति प्रसवीता जनानां

महाङ्केतुरर्णवः सूर्यस्य ।

समानं चक्रं पर्याविवृत्सन्

यदेतथो वहति ध्रुवं युक्तः ॥

उत् । ऊं इति । एति । प्रऽसविता । जना-

नाम् ।

महान् । केतुः । अर्णवः । सूर्यस्य ।

समानं । चक्रम् । परिऽआविवृत्सन् ।

यत् । एतथः । वहति । ध्रुऽसु । युक्तः ॥

2 úd u eti prasavitā jánānām

mahān ketúr arṇavāḥ Sūriasya,

samānām cakrām parivāvivṛtsan,

yād Etaśo váhati dhūrṣú yuktāḥ.

Up rises the rouser of the people,

the great waving banner of the Sun,

desiring to revolve hither the uni-

form wheel, which Etaśa, yoked to

the pole, draws.

prasavītā : with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapāṭha; cp. 4 c, jānāḥ Sūryeṇa prāsūtāḥ. samānām : *uniform*, with reference to the regularity of the sun's course. cakrām : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvivṛtsan : ds. of vṛt *turn*; cp. p. 462, 13 a. Etaśās : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptánāmā *seven yoke the one-wheeled car, one steed with seven names draws it*. dhūrṣú : the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसामुपस्थाद् विभ्राजमानः । उषसाम् । उपऽस्थात् ।  
 रमेदेत्यनुमद्यमानः । रमेः । उत् । एति । अनुमद्यमानः ।  
 एष मे देवः सविता चक्षुद् एषः । मे । देवः । सविता । चक्षुद् ।  
 यः समानं न प्रमिनाति धाम ॥ यः । समानम् । न । प्रमिनाति । धाम ॥

४ vibhrājamāna uśāsām upāsthād *Shining forth he rises from the*  
 rebhāir úd eti anumadyāmāṇaḥ. *lap of the dawns, greeted with*  
 eśā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*  
 yāḥ samānām ná pramināti dhā- *to me god Savitr who infringes not*  
 ma. *the uniform law.*

cachanda : here the more concrete god Sūrya is approximated to Savitr (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavitā, prāsūtās) specially applicable to Savitr. ná pramināti : cp. what is said of Dawn in i. 123, 9, ṛtasya ná mināti dhāma *she infringes not the law of Order*.

४ दिवो रुक्म उरुचचा उदेति दिवः । रुक्मः । उरुचचाः । उत् । एति ।  
 दूरेऽर्थस्तरणिभ्राजमानः । दूरेऽर्थः । तरणिः । भ्राजमानः ।  
 नूनं जनाः सूर्येण प्रसूताः नूनम् । जनाः । सूर्येण । प्रसूताः ।  
 अयत्तर्थानि कृण्वन्तपांसि ॥ अयन् । अर्थानि । कृण्वन् । अपांसि ॥

- 4 divó rukmā urucākṣā úd eti, *The golden gem of the sky, far-  
dūrēarthas tarāṇir bhrāja- seeing rises, whose goal is distant,  
mānaḥ. speeding onward, shining. Now  
nūnām jānāḥ Sūrieṇa prāsūtā may men, aroused by the Sun,  
āyann ārthāni, kṛṇāvann ā- attain their goals and perform their  
pāmsi. labours.*

divó rukmāḥ: cp. vi. 51, 1, rukmó ná divā úditā vy ādyaut like a golden gem of the sky he has shone forth at sunrise; and v. 47, 3, mādhye divó nihitaḥ pṛśnir āsmā the variegated stone set in the middle of the sky. dūrēarthas: Sūrya has far to travel before he reaches sunset. āyan: 3. pl. pr. sb. of i go. ārthāni: note that this word is always n. in the RV. except in two hymns of the tenth book, in which it is m. kṛṇāvan: 3. pl. pr. sb. of kṛ do; accented because beginning a new sentence (p. 465, 18 a).

- 4 यचा चक्रुर्मृता गातुमस्यै यच । चक्रुः । अमृताः । गातुम् । अस्यै ।  
स्येनो न दीयन्नन्वेति पाथः । स्येनः । न । दीयन् । अन् । एति । पाथः ।  
प्रति वां सूर उदिते विधेम प्रति । वाम् । सूरै । उतऽदिते । विधेम ।  
नमोभिर्मिचावरुणोत ह्यैः ॥ नमः । मिः । मित्रावरुणा । उत । ह्यैः ॥

- 5 yātrā cakrūr amṛtā gātūm *Where the immortals have made  
asmai, a way for him, like a flying eagle  
śyenó ná díyann ānu eti pá- he follows his path. To you two,  
thah. when the sun has risen, we would  
prāti vām, sūra údite, vidhema pay worship with adorations, O  
námobhir Mitrá-Varuṇotá ha- Mitra-Varuṇa, and with offerings.  
vyāiḥ.*

yātrā: the final vowel metrically lengthened. amṛtās: various gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have made paths for the sun. prāti to be taken with vidhema. sūra údite: loc. abs. (205 b).

- ६ नू मित्रो वरुणो अर्यमा नस् नु । मित्रः । वरुणः । अर्यमा । नः ।  
त्नने तोकाय वरिवो दधन्तु । त्नने । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपर्धानि सन्तु सुगा । नः । विश्वा । सुऽपर्धानि । सन्तु ।  
यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

ॐ *nū* Mitró Váruṇo Aryamā nas *Now may Mitra, Varuṇa, and*  
*tmāne tokāya vārivo dadhantu : Aryaman grant wide space to us*  
*sugā no víśvā supáthāni santu. ourselves and to our offspring.*  
*yūyām pāta suastibhiḥ sādā Let all our paths be fair and easy*  
*naḥ. to traverse. Do ye protect us ever-*  
*more with blessings.*

*nū*: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only *nū* occurs as the first word of a sentence, never *nú* (p. 238); the Pada text always has *nú*. *tmāne*: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while *ātmán* is only just beginning to be thus used in the RV. (115 b a) and later supplants *tanū* *body* altogether. *dadhantu*: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of *dadhatu*. *sugā*: lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

## ĀŚVINĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*āśv-in* *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiraṇya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *dasrá wondrous* and *násatya true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (*rāsabha*). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (*vartis*), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āsvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvastṛ's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āsvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āsvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āsvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āsvins represented either the morning twilight, as



half light and half dark, or the morning and the evening star. It is probable that the Āsvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Āsvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Āsvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॒रुषसो॒ नरिज॑हीति	अप॑ । स्वसुः । उ॒षसः । नक् । जि॒हीति॑ ।
रि॒णक्ति॑ कृ॒ष्णीरु॒षाय॑ प॒न्याम॑ ।	रि॒णक्ति॑ । कृ॒ष्णीः । अ॒रुषा॑य । प॒न्याम॑ ।
अ॒श्वाम॑घा॒ गोम॑घा वां ऊ॒वेम॑	अ॒श्वऽम॑घा । गोऽम॑घा । वा॒म॒ । ऊ॒वेम॑ ।
दिवा॒ नक्तं॑ श॒रम॑स्सवु॒द्योत॑म ॥	दिवा॑ । नक्त॑म । श॒रम॑ । अ॒स्सत् । यु॒द्यो॒त॒म॒ ॥

1 āpa svāsūr Uśāso Nāg jihīte :	<i>Night departs from her sister</i>
riṇākti kṛṣṇīr aruṣāya pānthām.	<i>Dawn. The black one yields a</i>
śśvāmaghā, gōmaghā, vām hu-	<i>path to the ruddy (sun). O ye that</i>
vema :	<i>are rich in horses, rich in cows,</i>
divā naktam śārum asmād yu-	<i>on you two we would call : by day</i>
yotam.	<i>and night ward off the arrow</i>
	<i>from us.</i>

Nāk (N. of nās) : this word occurs here only. āpa jihīte : 3. s. Ā. from 2. hā. Uśāsas : abl., with which svāsūr agrees. Night and Dawn are often called sisters, e.g. svāsā svāstre jyāyasyai yōnim āraik *the (one) sister has yielded her place to her greater sister* (i. 124, 8); and their names are often joined as a dual divinity, nāktośāsā. The hymn opens thus because the Āsvins are deities of the early dawn. kṛṣṇās (dec., p. 87) : night ; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā śādanāni asyāḥ *the bright one has come ; the black one has yielded her abodes to her*. riṇākti : 3. s. pr. of ric leave. aruṣāya : to the sun ; cp. i. 113, 16, āraik pānthām yātave sūryāya *she has*

*yielded a path for the sun to go.* pánthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárūm: *the arrow* of death and disease; for the Āsvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu separate*, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

२ उपायातं दाशुषे मर्त्याय      उपऽआयातम् । दाशुषे । मर्त्याय ।  
 रथेन वाममश्विना वहन्ता ।      रथेन । वामम् । अश्विना । वहन्ता ।  
 युयुतमस्रदनिराममौवां      युयुतम् । अस्रत् । अनिराम् । अमौवाम् ।  
 दिवा नक्तं माध्वी चासीथां नः ॥      दिवा । नक्तम् । माध्वी इति । चासीथाम् ।  
    नः ॥

2 upāyātam dāśūṣe mārtyāya      Come hither to the aid of the  
 rāthena vāmām, Āśvinā, vāh-      pious mortal, bringing wealth on  
 antā.      your car, O Āsvins. Ward off  
 yuyutām asmād ānirām āmī-      from us languor and disease:  
 vām:      day and night, O lovers of honey,  
 divā naktām, mādhvī, trāsī-      may you protect us.  
 thām naḥ.

upa-ā-yātam: 2. du. ipv. of yā go; on the accent see p. 469, 20 A a a. mādhvī: an epithet peculiar to the Āsvins. trāsīthām: 2. du. Ā. s ao. op. of trā protect (143, 4); irregularly accented as if beginning a new sentence.

३ आ वां रथमवमस्यां वृष्टौ      आ । वाम् । रथम् । अवमस्याम् । वि  
 - सुन्नायवो वृषणो वर्तयन्तु ।      ऽउष्टौ ।  
 सूम्नगभस्तिमृतयुग्मिभरश्चैर्      सुम्नऽयवः । वृषणः । वर्तयन्तु ।  
 आश्विना वसुमन्तं वहेथाम् ॥      सूम्नऽगभस्तिम् । ऋतयुक्ऽभिः । अश्वैः ।  
    आ । अश्विना । वसुऽमन्तम् । वहेथाम् ॥

3 ā vām rātham avamāsyām vīu-      Let your kindly stallions whirl  
 ṣṭau      hither your car at (this) latest day-  
 sumnāyāvo vṛṣaṇo vartayantu.      break. Do ye, O Āsvins, bring it

syūmagabhastim ṛtayúgbhir áś- *that is drawn with thongs with your*  
 vair, *horses yoked in due time, hither,*  
 á, Āśvinā, vāsūmantam vahethām. *laden with wealth.*

avamāsyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is metricaly lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains.

४ यो वां रथी नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।  
 त्रिवन्धुरो वसुमाँ उस्रयामा । अस्ति । वोऽह्ना ।  
 आ न एना नासत्याप यातम् त्रिवन्धुरः । वसुमान् । उस्रयामा ।  
 अभि यद्वां विश्वप्स्यो जिगति ॥ आ । नः । एना । नासत्या । उप । यातम् ।  
 अभि । यत् । वाम् । विश्वप्स्यः । जि-  
 गति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*  
 volhá, *your vehicle, three-seated, filled with*  
 trivandhuró vāsūmāñ usrá- *riches, faring at daybreak, with that*  
 yāmā, *come hither to us, Nāsatyas, in*  
 á na enā, Nāsatyā, úpa yātam, *order that, laden with all food, for*  
 abhí yád vām víśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsūmān: Sandhi, 39. á úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā: p. 108. yád: p. 357. vām: ethical dat. víśvápsnyas: the meaning of this word being doubtful, the sense of the whole Pāda remains uncertain. jīgāti 3, s. sb. of gā go, indistinguishable from the ind.

५ शुवं चवानं जरसीमुसुक्तं शुवम् । चवानम् । जरसः । अमुसुक्तम् ।  
 नि पेद्वं ऊहृषुराशुमश्वम् । नि । पेद्वं । ऊहृषुः । आशुम् । अश्वम् ।  
 निरंहसस्तमसः सार्तमन्त्रि निः । अंहसः । तमसः । सार्तम् । अन्त्रिम् ।  
 नि जाहुषं शिथिरे धातमन्तः ॥ नि । जाहुषम् । शिथिरे । धातम् । अन्त-  
 रिति ॥

5 yuvám Cyávānam jaráso 'mu- muktam, ní Pedáva ūhathur áśúm áś- vam; nir ámhasas támasaḥ spartam Átrim, ní Jāhuṣám śithiré dhātam antāḥ.	<i>Ye two released Cyavāna from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jāhuṣa in freedom.</i>
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yuvám: note that this is the nom., yuvám being the acc.: p. 105. Cyávāna is several times mentioned as having been rejuvenated by the Ásvins. jaráśas: abl. (p. 316 b). amumuktam: ppf. of muc (140, 6, p. 158). ní ūhathur: 2. du. pf. of vah. Pedáve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Ásvins. nir spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Ásvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमंश्चिना गीर इमां सुवृक्तिं वृषणा जुषेयाम् । इमा ब्रह्माणि युवयून्गमन यूयं पात स्वस्तिभिः सदा नः ॥	<i>इयम् । मनीषा । इयम् । अश्चिना । गीः । इमाम् । सुवृक्तिम् । वृषणा । जुषेयाम् । इमा । ब्रह्माणि । युवयूनि । अगमन् । यूयम् । पात । स्वस्तिभिः । सदा । नः ॥</i>
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6 iyám manīṣā, iyám, Ásvinā, gír. imām suvrktīm, vṛṣaṇā, juṣe- thām. imā bráhmāṇi yuvayūni agman. yūyám pāta suastibhiḥ sádā naḥ.	<i>This is my thought, this, O Ásvins, my song. Accept gladly this song of praise, ye mighty ones. These prayers have gone addressed to you. Do ye protect us evermore with blessings.</i>
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manīṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gīr: 82. agman: 3. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Āsvins. On d see note on vii. 61, 6.

## VĀRUṆA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyá occult power*; the epithet *māyín crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhr̥tāvra* whose laws are established. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāsās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek *οὐρανός* sky. In any case, the word appears to be derived from the root *vr̥* cover or *encompass*.

vii. 86. Metre: Triṣṭubh.

१ धीरा॒ त्वंख॒ महिना॒ जनुंषि॒	धीरा॑ । तु । अ॒ख । म॒हिना । जनुंषि॑ ।
वि यस्त॒स्तम्भ॒ रोदसी॒ चिदुर्वी॑ ।	वि । यः । तस्त॒म्भ । रोदसी॑ इति । चि॒त् ।
प्र नाक॑मृष्यं नुनुदे बृहन्तं	उर्वी॑ इति ।
द्विता नच॑चम प्रप्रथ॑च भूमं ॥	प्र । नाक॑म् । ऋष्य॑म् । नुनुदे॑ । बृहन्त॑म् ।
	द्विता । नच॑चम् । प्रप्रथ॑त् । च । भूमं ॥

1 dhīrā tū asya mahinā janūṃṣi,	Intelligent indeed are the genera-
vī yās tastāmbha ródasī cid	tions by the might of him who has
urvī.	propped asunder even the two wide

prá nákam ṛṣvám nunude brh- worlds. He has pushed away the  
 ántam, high, lofty firmament and the day-  
 dvitá náksatram; papráthac ca star as well; and he spread out  
 bhúma. the earth.

dhírā: cp. 7 c, ácetayad acítah; and vii. 60, 6, acetásam cio  
 citayanti dáksaiḥ they with their skill make even the unthinking think.  
 asya = Váruṇasya. mahinā = mahimná (see 90, 2, p. 69). Varuṇa  
 (as well as other gods) is several times said to hold apart heaven and  
 earth (e. g. vi. 70, 1), which were supposed to have originally been  
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2  
 of Viṣṇu: úd astabhnā nákam ṛṣvám brhántam thou didst prop up  
 the high lofty firmament. nákam: means the vault of heaven; there  
 is nothing to show that it ever has the sense of sun which Sayana  
 gives it here. Sayana also makes the verb nunude, though unaccented,  
 depend on the relative in b; c is, however, equivalent to a relative  
 clause (cp. ii. 12, 5 b. 8 d). náksatram: in the sing. this word  
 regularly refers to the sun, in the pl. to the stars. Varuṇa and other  
 gods are often said to have raised the sun to, or to have placed it  
 in, heaven. dvitá: doubly to be taken with nunude; that is, he  
 raised up from the earth both the vault of heaven and the sun.  
 papráthac: ppf. of prath (140, 6); accented because it begins a  
 new sentence. bhúma: note the difference between bhūman n.  
 earth and bhūmán m. multitude (p. 259).

२ उत स्वयां तन्वां सं वदे तत् उत । स्वयां । तन्वां । सम् । वदे । तत् ।  
 कदा त्वन्तर्वक्ष्ये मुवाणि । कदा । तु । अन्तः । वक्ष्ये । मुवाणि ।  
 किं मे हव्यमह्वयानो जुषेत किम् । मे । हव्यम् । अह्वयानः । जुषेत ।  
 कदा मृत्कीकं सुमना अभि ख्यम् ॥ कदा । मृत्कीकम् । सुमनाः । अभि ।  
 ख्यम् ॥

2 utá sváyā tanvā sām vade tát : And I converse thus with myself:  
 kadā nú antár Váruṇe bhu- 'when, pray, shall I be in com-  
 vāni? munion with Varuṇa? What obla-  
 kīm me havyám áhrṇāno juṣeta? tion of mine would he, free from  
 kadā mṛṇīkām sumánā abhī wrath, enjoy? When shall I, of  
 khyam? good cheer, perceive his mercy?'

svāyā tanvā: *with my own body = with myself* (cp. p. 450, 2b).  
 nv antār; *loc. cit.* Note that when a final original r appears in the  
 Samhita text, it is represented by Visarjanīya only in the Pada text;  
 on the other hand, antāh in vii. 71, 5 appears as antār iti; *within*  
*Varuṇa = united with Varuṇa.* bhuvāni: 1. s. sb. root ao. of bhū be.  
 khyam: 1. s. inj. a ao. of khyā.

३ पृच्छे तदेनो वरुण दिदृक्षु-	पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
पो एमि चिकितुषो विपृच्छम् ।	उपो इति । एमि । चिकितुषः । विपृच्छम् ।
समानमिन्मे कवयसिदाङ्ग	समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
अयं ह तुभ्यं वरुणो हृणीति ॥	अयम् । ह । तुभ्यम् । वरुणः । हृणीति ॥

३ prché tād éno, Varuṇa, di-	I ask about that sin, O Varuṇa,
dīkṣu;	with a desire to find out; I ap-
úpo emi cikitúṣo vipřcham;	proach the wise in order to ask;
samānām in me kaváyaś cid	the sages say one and the same
āhur:	thing to me: 'this Varuṇa is wroth.
ayām ha túbhyaṃ Váruṇo hr-	with thee.'
ṇīte.	

prché: 1. s. pr. ind.  $\bar{A}$ . of prach *ask*. didīkṣu is a difficulty:  
 it has been explained as L. pl. of a supposed word didīś, a very  
 improbable formation = *among those who see*; also as N. s. of a ds.  
 adj. didīkṣu, with wrong accent (p. 461f) and wrong Sandhi, for  
 didīkṣur (úpo) = *desirous of seeing* (i. e. *finding out*). It is probably  
 best, following the Padapāṭha, to take the word as n. of the ds. adj.  
 used adverbially (with adv. shift of accent) = *with a desire to see*, i. e.  
*find out*. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit  
*perceive*. vi-*prcham* acc. inf. (167, 2a). hrṇīte: 3. s. pr.  $\bar{A}$ . of hr  
*be angry*; w. dat. (200 l).

४ किमागं आस वरुण ज्येष्ठं	किम् । आगः । आस । वरुण । ज्येष्ठम् ।
यत्स्रोतारं जिघांससि सखायम् ।	यत् । स्रोतारम् । जिघांससि । सखायम् ।





of *druh*. *cakṛmā*: metrical lengthening of final vowel *tanūbhis*: in the sense of a ref. prn. *avā śṛjā*: i.e. from *sin tāyum*. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, mumócata stenām baddhām iva as such set us free, O Ādityas, like a thief who is bound. dāmnas*: distinguish *dāman n. bond* and *dāman n. act of giving* from *dāmán m. giver* and *gift*.

६ न स खो दक्षो वरुण धृतिः सा न । सः । स्वः । दक्षः । वरुण । धृतिः । सा ।  
 सुरा मन्युर्विभीदको अचित्तिः । सुरा । मन्युः । विभोदकः । अचित्तिः ।  
 अस्ति ज्ञायान्कनीयस उपरे अस्ति । ज्ञायान् । कनीयसः । उपरे ।  
 स्वप्नश्चेदनुतस्य प्रयोता ॥ स्वप्नः । चन । इत् । अनुतस्य । प्रयोता ॥

6 ná sá svó dákṣo, Varuṇa, dhṛú- It was not my own intent, O  
 tiḥ sá: Varuṇa, it was seduction: liquor,  
 sūrā manyúr vibhídako ácittih; anger, dice, thoughtlessness; the  
 ásti jyāyān káníyasa upāré; elder is in the offence of the younger;  
 svápnas canéd ánṛtasya pra- not even sleep is the warder off of  
 yotā. wrong.

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhṛúti*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhṛú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádhūr-ṣata svayám eté vácobhir ṛjūyaté vṛjináni bruvántaḥ* *these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of *dhṛúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāré*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*ṛ go*). The cd. vb. *upa ṛ* occurs two or three times, e.g. AV. vii. 106, 1: *yád ásmṛti cakṛmā kim cid, upārimá cárane* *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yáh . . . prasavé . . . ási bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra + yu join* or *pra + yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *canā* then would have the original sense of *not even* (pp. 229-30). *svāpnas*: i. e. by producing evil dreams.

- ७ अरं दासो न मीळ्हुषे कराण्- अरम् । दासः । न । मीळ्हुषे । कराणि ।  
हं देवाय भूर्णयेऽनागाः । अहम् । देवाय । भूर्णये । अनागाः ।  
अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।  
गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कविऽतरः । जुनाति ॥

- 7 āram, dāsó ná, mīlhuṣe karāṇi I will, like a slave, do service  
ahām devāya bhūrṇaye ānāgāḥ. sinless to the bounteous angry god.  
ācetaṇad acito devó aryó; The noble god made the thoughtless  
gṛtsam rāyē kavitarō junāti. think; he, the wiser, speeds the  
experienced man to wealth.

*mīlhuṣe*: dat. s. of *mīdhuṣāms*. *karāṇi*: 1. s. sb. root ao. of *kṛ* do; to be taken with the adv. *āram* (p. 313, 4). *ācetaṇad*: see cit. *gṛtsam*: even the thoughtful man Varuṇa with his greater wisdom urges on. *rāyē*: final dat. (of *rāi*), p. 314, 2. *junāti*: 3. s. pr. of *jū* speed.

- ८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधाऽवः ।  
हृदि स्तोम उपश्रितश्चिदसु । हृदि । स्तोमः । उपश्रितः । चित् । असु ।  
शं नः क्षेमं शमु योगे नो असु शम् । नः । क्षेमैः । शम् । ऊं इति । योगे ।  
यूयं पात स्वस्तिभिः सदा नः ॥ नः । असु ।  
यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

8 ayāṃ sū túbhyam, Varuṇa sva- *Let this praise be well impressed*  
 dhāvo, *on thy heart, O self-dependent*  
 hṛdī stóma úpaśritaś cid astu. *Varuṇa. Let us have prosperity*  
 śám naḥ kṣéme, śám u yóge nō *in possession, prosperity also in*  
 astu. *acquisition. Do ye protect us ever-*  
 yūyāṃ pāta suastibhiḥśádā naḥ. *more with blessings.*

túbhyam: dat. of advantage (p. 314, B 1). astu naḥ: p. 320 f.  
 On d see note on vii. 61, 6.

## MANDŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं श्रयाना	संवत्सरम् । श्रयानाः ।
ब्राह्मणा व्रतचारिणः ।	ब्राह्मणाः । व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां	वाचम् । पर्जन्यजिन्वितां ।
प्र मण्डूकां अवादिषुः ॥	प्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarām śaśayānā  
 brāhmaṇā vratacārīṇaḥ,  
 vācam Parjanya-jinvitām  
 prā maṇḍūkā avādiṣuḥ. *The frogs having lain for a year,*  
*like Brāhmanas practising a vow,*  
*have uttered forth their voice roused*  
*by Parjanya.*

samvatsarām: acc. of duration of time (197, 2). śaśayānās: pf. pt. A. of śī lie (p. 155, f. n. 1). brāhmaṇās: i. e. like Brahmins. vratacārīṇas: i. e. practising a vow of silence. Parjanya-jinvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ: 1st no. of vad (145, 1).

२ दिव्या आपो अभि यदेनमायन् दिव्याः । आपः । अभि । यत् । एनम् ।  
 दृतिं न शुष्कं सरसी शयानम् । आयन् ।  
 गवामहं न मायुर्वत्सिनीनां दृतिम् । न । शुष्कम् । सरसी इति ।  
 मण्डूकानां वसुरचा समेति ॥ शयानम् ।  
 गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।  
 मण्डूकानाम् । वसुः । अत्र । सम् । एति ॥

2 divyā āpo abhī yād enam āyan, When the heavenly waters came  
 dṛtiṃ nā śuṣkaṃ, sarasī śāyā- upon him lying like a dry leather-  
 nam, bag in a lake, then the sound of the  
 gāvām āha nā māyūr vatsinī- frogs unites like the lowing of cows  
 nām, accompanied by calves.  
 maṇḍūkānām vagnūr ātrā sām  
 eti.

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the  
 sing. maṇḍūkāḥ in 4 c used collectively. āyan: ipf. of i (p. 130).  
 sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-  
 up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā  
 (metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमेनां उग्रतो अभ्यवर्षीत् यत् । ईम् । एनान् । उग्रतः । अभि ।  
 तृष्यावतः प्रावृष्यागतायाम् । अवर्षीत् ।  
 अख्वलीकृत्या पितरं न पुत्रो तृष्यावतः । प्रावृषि । आगतायाम् ।  
 अन्यो अन्यमुप वदन्तमेति ॥ अख्वलीकृत्य । पितरम् । न । पुत्रः ।  
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

3 yād im enām uśatō abhy āvar- When he has rained upon them  
 ṣit the eager, the thirsty, the rainy  
 tṛṣyāvataḥ, prāvṛṣi āgatāyām, season having come, one with a  
 akhkhalikṛtyā, pitāraṃ nā pu- croak of joy approaches the other  
 trō, while he speaks, as a son (ap-  
 anyō anyām ūpa vādantam eti. proaches) his father.

im : see p. 220, 2. uśatās (pr. pt. A. pl. of vaś *desire*) : *longing* for rain. āvarsīt : iṣ ao. of vṛṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliḥkṛtyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkas.

४ अन्यो अन्यमनु गृभ्णातिनोर्  
 अपां प्रसर्गे यदमन्दिषाताम् ।  
 मण्डूको यदभिवृष्टः कनिष्कन्  
 पुञ्जिः संपुङ्क्ति हरितेन वाचम् ॥

अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।  
 अपाम् । प्रसर्गे । यत् । अमन्दिषाताम् ।  
 मण्डूकः । यत् । अभिवृष्टः । कनिष्कन् ।  
 पुञ्जिः । सम्पुङ्क्ति । हरितेन । वाचम् ॥

4 anyo anyām ānu grbhnāti enor, One of the two greets the other  
 apām prasargé yád ámandiṣā- when they have revelled in the dis-  
 tāṁ. charge of the waters. When the  
 maṇḍūko yád abhivṛṣṭaḥ kán- frog, rained upon, leaps about, the  
 iṣkan, speckled one mingles his voice with  
 pñaniḥ samprñkté hāritena vā- (that of) the yellow one.  
 cam.

enos : gen. du., of them two (112 a). grbhnāti : 3. s. pr. of grabh-.  
 ámandiṣātām : 3. du. Ā. iṣ ao. of mand *exhilarate*. maṇḍūkas : in  
 a collective sense. kaniṣkan : 3. s. inj. int. of skand *leap* (= ká-  
 niṣkandṭ), see 174 b. Note that this form in the Pada text is  
 kaniṣkan, because in the later Sandhi s is not cerebralized before k.  
 (cp. 67). The use of the inj. with yád is rare. sam-prñkté : 3. s. Ā.  
 pr. of pro *mix*.

५ यदेषामन्यो अन्यस्य वाचं  
 शक्तस्त्वेव वदति शिचमाणः ।  
 सर्वं तदेषां समुधेव पर्वं  
 यत्सुवाचो वदथनाध्यप्सु ॥

यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।  
 शक्तस्त्वेव । वदति । शिचमाणः ।  
 सर्वम् । तत् । एषाम् । समुधास्त्वेव । पर्वम् ।  
 यत् । सुवाचः । वदथन । अधि । अप्सु ॥

5 yád eṣām anyo aniyāsyā vācam, When one of them repeats the  
 śāktāsyeva vādati śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samādhēva *that of his teacher, all that of them*  
 pārva *is in unison like a lesson that*  
 yāt suvāco vādathanādhi apsū. *eloquent ye repeat upon the waters.*

eṣām: cp. enos in 4 a. samādhā: the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samādhā: inst. of samādh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2. ādhi: 176, 2 a (p. 209).

ॐ गोमायुरेको अजमायुरेकः गोऽमायुः । एकः । अजऽमायुः । एकः ।  
 पृश्निरेको हरित एक एषाम् । पृश्निः । एकः । हरितः । एकः । एषाम् ।  
 समानं नाम बिभ्रतो विरूपाः समानम् । नाम । बिभ्रतः । विरूपाः ।  
 पुरुत्रा वाचं पिपिशुर्वदन्तः ॥ पुरुत्रा । वाचम् । पिपिशुः । वदन्तः ॥

ॐ gómāyur éko, ajāmāyur ékaḥ; *One lows like a cow, one bleats*  
 pṛśnir éko; hárita éka eṣām. *like a goat; one is speckled, one of*  
 samānām náma bibhrato ví- *them is yellow. Bearing a common*  
 rūpāḥ. *name, they have different colours.*  
 purutrā vācam pipīśur vād- *In many ways they adorn their*  
 antaḥ. *voice in speaking.*

gómāyus: cp. 2 c. pṛśnis, háritas: cp. 4 d. samānām: they are all called frogs, though they have different voices and colours. bibhratas: N. pl. pr. pt. of bhr̥ (p. 132). purutrā: note that the suffix in words in which the vowel is always long in the Saṃhita text (as in devatrā, asmatrā, &c.) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīśur: they modulate the sound of their voices (cp. a).

७ ब्राह्मणासो अतिरात्रे न सोमे	ब्राह्मणासः । अतिरात्रे । न । सोमे ।
सरो न पूर्णमभितो वदन्तः ।	सरः । न । पूर्णम् । अभितः । वदन्तः ।
संवत्सरस्य तदहः परि ष	संवत्सरस्य । तत् । अहरिति । परि । स्त्र ।
यन्मण्डूकाः प्रावृषीणं बभूव ॥	यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

7 brāhmaṇāso atirātré ná sóme,	<i>Like Brahmins at the over-night</i>
sáro ná pūrṇám abhito, vād-	<i>Soma sacrifice speaking around as</i>
antaḥ,	<i>it were a full lake, ye celebrate that</i>
saṃvatsarāsya tád áhaḥ pári	<i>day of the year which, O Frogs, has</i>
ṣṭha,	<i>begun the rains.</i>
yán, maṇḍūkāḥ, prāvṛṣīṇaṃ ba-	
bhūva.	

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhitas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛṣīṇaṃ babhūva: has become one that belongs to the rainy season.

८ ब्राह्मणासः सोमिनो वाचमक्रतु	ब्राह्मणासः । सोमिनः । वाचम् । अक्रतु ।
ब्रह्मं ह्रस्वन्तः परिवत्सरीणम् ।	ब्रह्मं । ह्रस्वन्तः । परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना	अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
आविर्भवन्ति गुह्या न के चित् ॥	आविः । भवन्ति । गुह्याः । न । के । चित् ॥

8 brāhmaṇāsaḥ somino vācam	<i>Soma-pressing Brahmins, they</i>
akrata,	<i>have raised their voice, offering</i>
brāhma kṛṇvāntaḥ parivatsa-	<i>their yearly prayer. Adhvaryu</i>
rīṇam.	<i>priests, heated, sweating, they</i>
adhvaryāvo gharmināḥ siṣvid-	<i>appear; none of them are hidden.</i>
ānā,	
āvīr bhavanti; gūhiā ná ké cit.	



**brāhmaṇāśas**: ná need not be supplied (as in 1 b), the frogs being identified with priests. **somīnas**: *celebrating a Soma sacrifice*, which expresses much the same as **sáro ná pūrṇām abhitaḥ** in 7 b. **vācam akrata**: cp. **vādantas** in 7 b. **akrata**: 3. pl. **Ā.** root **ao.** of **kr** (148, 1 b). **bráhma**: with **b** cp. 7 c, d. **gharminas** is meant to be ambiguous: oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the **Pravargya** ceremony in which milk was heated in a pot, and which was familiar in the ritual of the **Brāhmaṇas**. **siṣvidānās**: pf. pt. **Ā.** of **svid**; note that the cerebralized initial of the root is restored in the **Pada** text; cp. **kāniṣkan** in 4 c. **āvis**: see p. 266, b.

९ देवहितं जुगुप्सुर्द्वादशसं	देवऽहितम् । जुगुप्सुः । द्वादशसं ।
ऋतुं नरो न प्रमिनन्त्येते ।	ऋतुम् । नरः । न । प्र । मि॒नन्ति॒ । ए॒ते ।
संवत्सरे प्रावृष्यार्गतायाम्	संवत्सरे । प्रा॒वृषि॑ । आ॒र्गता॒याम् ।
तप्ता घर्मा अश्रुवते विसर्गम् ॥	तप्ताः । घ॒र्माः । अ॒श्रुव॑ते । वि॒स॒र्गम् ॥

- 9 devāhitim jugupur dvādaśāsya: *They have guarded the divine*  
 ṛtūm náro ná prá minanti eté. *order of the twelvemonth: these*  
 samvatsaré, prāvṛṣi āgatāyām, *men infringe not the season. In a*  
 taptā gharṁā aśnuvate visar- *year, the rain time having come, the*  
 gám. *heated milk-offerings obtain release.*

**devāhitim**: on the accent see p. 456, 2 a. **jugupur**: pf. of **gup** *protect*. **dvādaśāsya**: note the difference of accent and inflexion between **dvādaśa** *twelve* (104) and **dvādaśā** *consisting of twelve, twelfth* (107); supply **samvatsarāsya** from c. In the **Aitareya Brāhmaṇa** the year, **samvatsara**, is called **dvādaśa** *consisting of twelve months* and **caturviṁśa** *consisting of twenty-four half-months*. The gen. naturally depends on **devāhitim**, as being in the same **Pada**. Prof. Jacobi understands **dvādaśāsya** as the ordinal *twelfth* supplying **māsasya** *month*, and making it depend on **ṛtūm** in the next **Pada**. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the **RV.** to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the **RV.** to the rainy season at the period to furnish an argument for the very early date of the **RV.** But there is no trace here of any reference to the

end of the year: *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras*: here again no particle of comparison. *mi-nanti*: from *mī damage*; cp. 7 c, d. *saṃvatsaré*: cp. 203, 3 a. *prāvīṣi āgatāyām*: loc. abs. as in 3 b. *taptā gharṁāḥ* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryāvo gharṁīṇaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trīṣyāvatas* in 3 b). *ásnuvate* (3. pl. *Ā. pr.* of *amé obtain*) *visargám obtain release or discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

१० गोमायुरदादजमायुरदात्  
पृश्निरदादरितो नो वसूनि ।  
गवां मण्डूका ददतः शतानि  
सहस्रसावे प्र तिरन्ते आयुः ॥

गोऽमायुः । अदात् । अजऽमायुः । अदात् ।  
पृश्निः । अदात् । हरितः । नः । वसूनि ।  
गवाम् । मण्डूकाः । ददतः । शतानि ।  
सहस्रऽसावे । प्र । तिरन्ते । आयुः ॥

10 *gómāyur adād, ajámāyur adāt,*  
*pṛśnir adād, dhárito no vāsūni.*  
*gávām maṇḍūkā dádataḥ śa-*  
*tāni,*  
*sahasrasāvé prá tiranta āyuh.*

*He that lows like a cow has given*  
*us riches, he that bleats like a goat*  
*has given them, the speckled one*  
*has given them, and the yellow*  
*one. The frogs giving us hundreds*  
*of cows prolong our life in a*  
*thousandfold Soma pressing.*

*gómāyus* &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dádatas*: N. pl. of pr. pt. of *dā give* (cp. 156). *sahasrasāvé*: loc. of time like *saṃvatsaré* in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

## VÍSVE DEVĀH

The comprehensive group called *Vísve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are : 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Ásvina, 9. Mitra-Varuṇa, 10. Āṅgirasas.

viii. 29. Metre : Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभ्रुरेको विष्णुः सूनरो युवा- बभ्रुः । एकः । विष्णुः । सूनरः । युवा ।  
अञ्जि हिरण्ययम् ॥ अञ्जि । अञ्जि । हिरण्ययम् ॥

1 babhrúr éko viṣṇuḥ sūnáro One is brown, varied in form,  
yúvā. bountiful, young. He adorns him-  
añjī añkte hiraṇyáyam. self with golden ornament.

babhrús : this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇá ruddy, but most often as hári tawny. viṣṇuḥ : probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā : here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī : cognate acc. (p. 300, 4). añkte : 3. s. Ā. of añj anoint, with middle sense anoints himself. hiraṇyáyam : cp. ix. 86, 43, mádhunā abhí añjate . . hiraṇyapāvā āsu gr̥bhñate they anoint him (Soma) with mead ; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ ससाद् द्योतनो योनिम् । एकः । आ । ससाद् । द्योतनः ।  
अन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā sasāda dyótano, One has, shining, occupied his  
antár devēṣu médhiraḥ. receptacle, the wise among the gods.

yónim : the sacrificial fireplace ; cp. iii. 29, 10, ayám te yónir r̥tviyo, yáto jātó árocathāḥ : tám jānānn, Ágna, á sída this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,

occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

३ वा॒शी॒मे॒को॒ वि॒भर्ति॒ हस्त॑ आय॒सीम् वा॒शीम् । एकः । वि॒भर्ति॒ । हस्त॑ । आय॒सीम् ।  
अ॒न्तर्दे॒वेषु॑ नि॒ध्रुविः ॥ अ॒न्तः । दे॒वेषु॑ । नि॒ध्रुविः ॥

3 váśīm éko bibharti hásta āya- One bears in his hand an iron  
sīm, axe, strenuous among the gods.  
antár devéṣu nīdhruviḥ.

váśīm: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tvāṣtā . . apāsām apástamaḥ . . śísīte nūnām paraśūm suāyasām *Tvaṣṭr, most active of workers, now sharpens his axe made of good iron.* nīdhruvis: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्र॒मे॒को॒ वि॒भर्ति॒ हस्त॑ आ॒हि॒तं वज्र॑म् । एकः । वि॒भर्ति॒ । हस्त॑ । आ॒हि॒तम् ।  
तेन॑ वृ॒चाणि॑ जिघ्र॒ते ॥ तेन॑ । वृ॒चाणि॑ । जिघ्र॒ते ॥

4 vájram éko bibharti hásta āhi- One bears a bolt placed in his  
tam: hand: with it he slays his foes.  
téna vrtrāṇi jighnate.

ā-hitam: pp. of dhā place; accent, p. 462, 13 b. jighnate: 3. s. pr. Ā. of han slay, see p. 432. vájram: this, as his distinctive weapon, shows that Indra is meant.

५ ति॒ग्ममे॒को॒ वि॒भर्ति॒ हस्त॑ आयु॒धं ति॒ग्मम् । एकः । वि॒भर्ति॒ । हस्त॑ । आयु॒धम् ।  
शुचि॑रु॒यो जल॑ाष॒भेषजः ॥ शुचिः । उ॒यः । जल॑ाष॒भेषजः ॥

5 tigmām éko bibharti hásta āyu- One, bright, fierce, with cooling  
dham, remedies, bears in his hand a sharp  
śúcir ugró jālāṣabheṣajaḥ. weapon.

**āyudham**: bow and arrows are usually the weapons of Rudra; in vii. 46, 1 he is described by the epithets *sthirāadhanvan* having a strong bow, *ksiprēsu* swift-arrowed, *tigmāyudha* having a sharp weapon. and in vii. 46, 3 his *lightning shaft*, *didyút*, is mentioned. **ugrās**: this epithet is several times applied to Rudra (cp. ii. 33). **jālāṣa-bheṣajas**: this epithet is applied to Rudra in i. 43, 4; Rudra is also called *jālāṣa*, and his hand is described as *jālāṣa* (as well as *bheṣajā*) in ii. 33, 7; these terms are applied to no other deity. **b** has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथा पथः । एकः । पीपाय । तस्करः । यथा ।  
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathá ékaḥ pīpāya; táskaro One makes the paths prosperous;  
yathā like a thief he knows of treasures.  
eṣá veda nidhīnām.

**pathás**: it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. **pīpāya**: pf., with lengthened red. vowel, from pi (= pyā) *make full or abundant*; cp. vi. 53, 4: *vī pathó vājasātaye cinuhi* clear the paths for the gain of wealth (addressed to Pūṣan); and x. 59, 7: *dadātu pūnaḥ Pūṣā pathiām yā suastīḥ* let Pūṣan give us back the path that is propitious. **táskaras**: to be taken with **b**; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūṣan): *āvīr gūḥā vāsū karat, suvédā no vāsū karat* may he make hidden wealth manifest, may he make wealth easy for us to find; he also finds lost cattle; cp. vi. 54, 5-10. **yathām**: unaccented (p. 453, 8 B d); nasalized to avoid hiatus (p. 23, f. n. 1). **veda**: with gen. (202 A c). **nidhīnām**: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

७ त्रीणैक उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।  
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cakrame, One, wide-pacing, makes three  
yātra devāso mādanti. strides to where the gods are ex-  
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrāmaṇāni (cp. yāsya uruṣu triṣu vikrāmaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yātra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

८ विमि॒र्द्धा च॑रत॒ एक॑या सह

वि॒ऽमिः । द्वा । च॒रतः॑ । एक॑या । सह ।

प्र प्र॒वासे॑व॒ वसतः॑ ॥

प्र । प्र॒वासा॑ऽइ॒व । व॒सतः॑ ॥

8 víbhir duā carata, ékayā sahā:  
prā pravāseva vasataḥ.

With birds two fare, together  
with one woman: like two travellers  
they go on journeys.

vībhis: cp. i. 118, 5, pári vām áśvāḥ patamgā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā .. ékayā sahā: the two Áśvins with their one companion, Sūryā; cp. l. c.; á vām rátham yuvatis tiṣṭhad .., duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prā vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāseva as irr. contraction for pravāsām iva: they travel as it were on a journey.

९ स॒दो॒ द्वा च॑क्रा॒ति उप॒मा दि॒वि  
स॒म्राजा॑ स॒र्पिरा॑सुती ॥

स॒दः । द्वा । च॒क्रा॒ति इति॑ । उप॒मा ।  
दि॒वि ।

स॒म॒राजा॑ । स॒र्पिरा॑सुती इति॑ सर्पिः  
ऽन्ना॑सुती ॥

9 sádo duā cakrāte upamā divi:  
samrājā sarpírasutī.

Two, as highest, have made for  
themselves a seat in heaven: two  
sovereign kings who receive melted  
butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. Ā. of kṛ with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त॒ एके॒ महि॑ साम॑ मन्व॒त॒ अर्चन्तः । एके॑ । महि॑ । साम॑ । मन्व॒त॒ ।  
तेन॑ सूर्यम॒रोचयन्॑ ॥ तेन॑ । सूर्य॑म् । अ॒रोच॑यन् ॥

10 ārcanta éke máhi sāma man- *Singing, some thought of a great*  
vata: *chant: by it they caused the sun to*  
tēna sūryam arocayan. *shine.*

ārcantas: singing is characteristic of the Āngirases; e. g. i. 62, 2, sāma yēnā . . ārcanta Āngiraso gā āvīdan *the chant by which the Āngirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yā ṛtēna sūryam āroha-ayan divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Sayana and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yām vāi sūryam Svārbhānus tāmāsā āvidhyad, *Ātrayas tām ānv avīdan the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: gūḥam sūryam tāmāsā . . brāhmaṇā avindad *Ātriḥ Atri by prayer found the sun hidden by darkness* (6) and *Ātriḥ sūryasya divi cākṣur ādhāt Atris placed the eye of the sun in heaven* (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. Ā. (without augment) of man *think*. arocayan: ipf. cs. of roc *shine*.

## SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indu* *the bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruṇá*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāná* *flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá* *pure*, but much oftener *śukrá* or *śuci* *bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróṇa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*ásír*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhásthā*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his



yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*pāti*) of plants, which also have him as their king; he is a lord of the wood (*vānaspāti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. mādhu, Gk. μέθυ, Anglo-Saxon meðu).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root su (= Av. hu) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagatī.

१ स्वादोरभक्षि वयसः सुमेधाः	स्वादोः । अभक्षि । वयसः । सुमेधाः ।
स्वाध्या वरिवोवित्तरस्य ।	सुऽआध्यः । वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । समऽचरन्ति ॥

1 svādór abhakṣi váyasah sume-	Wisely I have partaken of the
dhāh	sweet food that stirs good thoughts,
suādhīo varivovittarasya,	best banisher of cure, to which all
vísve yám devā utá mártiāso,	gods and mortals, calling it honey,
mādhu bruvānto, abhī samcār-	come together.
anti.	

ābhakṣi: 1. s. *Ā. s* ao. of *bhaj share*; with partitive gen. (202 A e). *sumedhās*: appositionally, *as a wise man*; *svādhyās*: gen. of *svādhī* (declined like *rathī*, p. 85, f. n. 4). *yám*: m. referring to the n. *váyas*, as if to *sóma*. *abhī samcāranti*: p. 469, B a.

२ अन्तस्व प्रागा अदितिर्भवास्व	अन्तरिति । च । प्र । अगाः । अदितिः ।
अवयाता हरसो दैव्यस्व ।	भवासि ।
इन्द्रविन्द्रस्व सख्यं जुषाणः	अवऽयाता । हरसः । दैव्यस्व ।
अथीष्टीव धुरमनु राय ऋध्याः ॥	इन्द्रो इति । इन्द्रस्व । सख्यम् । जुषाणः ।
	अथीष्टीऽइव । धुरम् । अनु । रायि । ऋध्याः ॥

2 antás ca prágā, Áditir bhavāsi,	If thou hast entered within, thou
avayātā hāraso dáiviasya.	shalt be Aditi, appeaser of divine
Índav, Índrasya sakhiām ju-	wrath. Mayest thou, O Indu,
ṣānāh,	enjoying the friendship of Indra,
śraúṣṭīva dhúram, ánu rāyā	like an obedient mare the pole,
rdhyāh.	advance us to wealth.

**antás:** cp. note on vii. 86, 2 b. Soma is here addressed. **prágās:** the Padapāṭha analysis of this as *prá ágāḥ* is evidently wrong, because in a principal sentence it must be *prá agāḥ* (p. 468, 20) or in a subordinate one *pra-ágāḥ* (p. 469, 20 B); here it is the latter, because of *ca* = *if* (p. 229, 3). **Áditi:** because Aditi releases from sin (e. g. *anāgāstváṃ no Áditiḥ kṛṇotu may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. **Índav:** vocatives in *o* are always given as *Pragr̥hya* in the Pada text (*o iti*) even though their Sandhi before vowels may be *av* or *a* in the Saṃhitā text; cp. note on ii. 88, 3 b. **śráuṣṭi:** this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé:** this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to *dhūram*; *nas* may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' **ṛdhyās:** root ao. op. of *ṛdh thrive*.

३ अपामं सोमममृता अभूमा-  
गन् ज्योतिरविदाम देवान् ।  
किं नूनमस्मान्क्षणवदरातिः  
किमु धूर्तिरमृतं मर्त्यस्य ॥

अपाम । सोमम् । अमृताः । अभूम ।  
अगन् । ज्योतिः । अविदाम । देवान् ।  
किम् । नूनम् । अस्मान् । क्षणवत् । अरातिः ।  
किम् । कुं इति । धूर्तिः । अमृतम् । मर्त्यस्य ॥

8 *ápāma sómam; amṛtā abhūma;*  
*áganma jyótir; ávidāma devān.*  
*kīm nūnám asmān kṛṇavad á-*  
*rātiḥ?*  
*kīm u dhūrtir, amṛta, márti-*  
*asya?*

*We have drunk Soma; we have*  
*become immortal; we have gone to*  
*the light; we have found the gods.*  
*What can hostility now do to us,*  
*and what the malice of mortal man,*  
*O immortal one?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma:** root ao. of *pā drink*. **abhūma:** root ao. of *bhū become*. **áganma:** root ao. of *gām go*. **jyótis:** acc. of the goal (197 A 1). **ávidāma:** a ao. of 2. *vid find*. **kṛṇavat:** 3. s. pr. sb. of *kṛ do* (p. 134). **amṛta:** Soma.

४ शं नीं भव हृद् आ पीत इन्द्रो शम् । नः । भव । हृदे । आ । पीतः ।  
 पितेव सोम सूनवे सुशेवः । इन्द्रोऽइति ।  
 सखेव सख्यं उरुशंस धीरः पिताऽइव । सोम । सूनवे । सुशेवः ।  
 प्र ए आयुर्जीवसे सोम तारीः ॥ सखाऽइव । सख्यं । उरुशंस । धीरः ।  
 प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śám no bhava hṛdá ā pítá, Do good to our heart when drunk,  
 Indo; O Indu; kindly like a father, O  
 pitéva, Soma, sūnáve susévaḥ, Soma, to his son, thoughtful like a  
 sákheva sákhyā, uruśamsa, dhī- friend to his friend, O far-famed  
 raḥ, one, prolong our years that we may  
 prá na áyur jīvāse, Soma, tārīḥ. live, O Soma.

śám hṛdé refreshing to the heart occurs several times; the emphasizing pol. ā is here added to the dat. prá naḥ: Sandhi, 65 c. jīvāse: dat. inf. of jīv live. tārīḥ: is ao. inj. from tṛ cross.

५ इमे मा पीता यशसं उरुष्यवो इमे । मा । पीताः । यशसः । उरुष्यवः ।  
 रथं न गावः समनाह पर्वसु । रथम् । न । गावः । सम । अनाह ।  
 ते मा रचन्तु विस्ससंश्चरिचाद् पर्वसु ।  
 उत मा स्नामादवयन्त्विन्दवः ॥ ते । मा । रचन्तु । विस्ससः । चरिचात् ।  
 उत । मा । स्नामात् । यवयन्तु । इन्दवः ॥

5 imé mā pítā yaśása uruṣyávo, These glorious, freedom-giving  
 rátham ná gāvaḥ, sám anāha (drops), ye have knit me together  
 párvasu; in my joints like straps a car; let  
 té mā rakṣantu visrásas carí- those drops protect me from break-  
 trād, ing a leg and save me from  
 utá mā srāmād yavayantu in- disease.  
 dāvaḥ.

imé: supply indavas from d. yaśásas: p. 59. uruṣyávas: cp. varivovíttarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sām̐naddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 337, 3 a. Note that Pada c is a *Tristubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अ॒ग्निं न मा॑ मथि॒तं सं दि॑दीपः । अ॒ग्निम् । न । मा । म॒थित॑म् । सम् ।  
 प्र च॒क्षय॑ कृ॒णुहि॑ वस्य॑सो नः । दि॒दीपः ।  
 अथा॑ हि ते॒ मद॑ आ सोम॑ मन्ये॒ प्र । च॒क्षय॑ । कृ॒णुहि॑ । वस्य॑सः । नः ।  
 रे॒वाँ इव॑ प्र च॒रा पु॑ष्टिम॒च्छ ॥ अथ॑ । हि । ते॒ । मदे॑ । आ । सोम॑ । मन्ये॒ ।  
 रे॒वान् इव॑ । प्र । च॒र । पु॑ष्टिम् । अ॒च्छ ॥

6 *agnīm ná mā mathitām sām* Like fire kindled by friction  
*didīpaḥ*; inflame me; illumine us; make  
*prā cakṣaya*; *kṛṇuhī vāsyaso* us wealthier. For then, in thy  
*naḥ*. intoxication, O Soma, I regard  
*āthā hī te māda ā, Soma,* myself as rich. Enter (into us)  
*mānye* for prosperity.  
*revāṃ iva. prā carā puṣṭim*  
*ācha.*

*didīpas*: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhī*: cp. p. 134; accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2 a). *āthā* (metrically lengthened): *then*, when inflamed by Soma. *revān*: *predicatively* with *mānye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2 a, *antās ca prāgāḥ*. *puṣṭim ācha*: give us actual prosperity also.

७ इ॒ष्टिरेण॑ ते॒ मन॑सा सु॒तस्य॑ । इ॒ष्टिरेण॑ । ते॒ । मन॑सा । सु॒तस्य॑ ।  
 भ॒चीम॑हि पित्र्य॑स्वैव रा॒यः । भ॒चीम॑हि । पित्र्य॑स्व इव । रा॒यः ।

सोमं राजन्प्र ण् आर्यंषि तारीरु सोमं । राजन् । प्र । नः । आर्यंषि ।  
अहानीव सूर्यो वासरारणि ॥ तारीः ।

अहानिऽइव । सूर्यः । वासरारणि ॥

7 *iṣirēṇa te mānāsā sutāsya* *Of thee pressed with devoted mind*  
*bhakṣimāhi, pītriasyeva rāyāḥ.* *we would partake as of paternal*  
*Sōma rājan, prā ṇa āyūṃṣi* *wealth. King Soma, prolong our*  
*tārīr,* *years as the sun the days of*  
*āhānīva sūrio vāsarāṇi.* *spring.*

*bhakṣimāhi*: s ao. op. of *bhaj share*. *pītriyasya iva*: because Soma is regarded as a father, cp. 4 b. *Sōma rājan*: being a single voc. (*rājan* is in apposition), *Sōma* alone is accented (p. 465, 18). *prā ṇas*: cp. 4 d. *tārīs*: cp. 4 d. *āhāni*: 91, 2.

८ सोमं राजन्मृक्यो नः स्वस्ति सोमं । राजन् । मृक्यं । नः । स्वस्ति ।  
तव ससि ब्रव्याऽस्वस्व विद्धि । तव । ससि । ब्रव्याः । तस्य । विद्धि ।  
अलर्ति दक्ष उत मन्युरिन्दो अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।  
मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुकामम् । परा ।  
दाः ॥

8 *Sōma rājan, mṛlāyā naḥ su-* *King Soma, be gracious to us*  
*astī;* *for welfare; we are thy devotees:*  
*tāva smasi vratīās: tāsyā vid-* *know that. There arise might and*  
*dhi.* *wrath, O Indu: abandon us not*  
*ālartī dākṣa utā manyūr, Indo;* *according to the desire of our*  
*mā nō aryō anukāmām parā* *foe.*  
*dāḥ.*

*mṛlāyā*: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. *svastī*: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = *su + asti* is not analysed in the *Padapāṭha* (cp. note on i. 1, 9). *smasi*: 1. pl. pr. of *as be*. *tāsyā*: with *vid*

*know about*, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *ārti*: 3. s. pr. int. of *r go* (174 a). *aryās*: gen. of *arī foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmam*; cp. *ārātis* in 3 c. *dāḥ*: 2. s. root ao. inj. of *dā give*.

९ त्वं हि नस्तन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।  
 गात्रेगात्रे निषसत्या नृचक्षाः । गात्रेगात्रे । निऽससत्य । नृऽचक्षाः ।  
 चक्षे वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।  
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 *tuām hi nas tanūas, Soma, gopā, gātre-gātre niṣasātthā nṛcākṣāḥ. Since thou art the protector of our body, O Soma, thou as surveyor of men hast settled in every limb. If we infringe thine ordinances, then be gracious to us as our good friend, O god, for higher welfare.*  
*yāt te vayām pramināma vratāni,*  
*sā no mṛḷa suṣakhā, deva, vāsyah.*

*tanūas*: gen. of *tanū body*. *gopās*: 97 A 2 (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yād*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sā*: p. 294, b. *su-ṣakhā*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-ṣākḥā*; the former is irregularly used in the latter sense. *vāsyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सखा सचेय ऋदूदरेण । सखा । सचेय ।  
 यो मा न रिथेद्वर्चश्च पीतः । यः । मा । न । रिथेत । हरिऽअश्च ।  
 अयं यः सोमो न्यधायस्ते पीतः ।  
 तस्मा इन्द्रं प्रतिरमेम्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।  
 अस्ते इति ।  
 तस्मै । इन्द्रम् । प्रऽतिरम् । एमि । आयुः ॥

- 10 *rdūdāreṇa sākhiā saceya,* *I would associate with the whole-*  
*yó mā ná rīṣyet, dhariaśva,* *some friend who having been drunk*  
*pītāḥ.* *would not injure me, O lord of the*  
*ayām yá sómo niádhāyi asmé,* *bays. For (the enjoyment of) that*  
*tásmā índraṃ pratíram emi* *Soma which has been deposited in*  
*áyuḥ.* *us, I approach Indra to prolong*  
*our years.*

*rdūdāreṇa*: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c);  
 ep. *tvām nas tanvò gopāḥ* in 9 a. *sākhyā*: 99, 2. *yó ná rīṣyet*:  
 ep. 4 a. *haryaśva*: a characteristic epithet of Indra, who as the  
 great Soma drinker is here addressed. *nyádhāyi*: 3. s. ao. ps. of  
*dhā put*; this (like *prāgās* in 2 a) is irregularly analysed in the  
 Padapāṭha as *ní ádhāyi* instead of *ni-ádhāyi* (p. 469, B). *asmé*:  
 loc. (p. 104); *Pragrhya* (26 c). *emi*: 1. s. pr. of *i go to* with acc.  
 (197, A 1). *pratíram*: acc. inf. of *tṛ cross* (p. 336, 2 a) governing  
 the acc. *áyuḥ* (cp. 11 d). *tásmāi*: *for the sake of that* = to obtain or  
 enjoy that, final dat. (p. 314, B 2).

- ११ अप त्या अस्थुरनिरा अमीवा  
 निरवसन्तमिषीचीरमैषु ।  
 आ सोमो अस्माँ अरुहद्दिहाया  
 अगन्म यत्र प्रतिरन्त आयुः ॥
- अप । त्याः । अस्थुः । अनिराः । अमीवाः ।  
 निः । अ॒व॒सन् । तमिषीचीः । अमैषुः ।  
 आ । सोमः । अ॒स्मान् । अ॒रु॒हत् । वि  
 ऽहायाः ।  
 अगन्म । यत्र । प्र॒ति॒रन्त॑ । आयुः ॥

- 11 *āpa tyā asthur ānirā, āmivā* *Those ailments have started off,*  
*nir atrasan, tāmiṣicīr ābhaishuḥ.* *diseases have sped away, the powers*  
*ā sómo asmāñ aruhad vīhāyā:* *of darkness have been affrighted.*  
*āganma yātra pratirānta āyuḥ.* *Soma has mounted in us with*  
*might: we have gone to where men*  
*prolong their years.*

*asthur*: 3. pl. root ao. of *sthā*. *atrasan*: the ipf. is here  
 irregularly used beside the two aorists; ep. the uniform use of the  
 ao. in 3. *tāmiṣicīr*: this word, as occurring here only, is somewhat  
 doubtful in sense; but it is probably a f. adj. formed from a stem in



añ added to támis (in támis-rā *darkness*): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). ábhaṣur: s ao. of bhī *fear*. á aru-  
hat: a ao. of ruh: cp. the English phrase, 'go to the head'. áganma  
yātra: = 'we have arrived at the point when'. d is identical with  
i. 113, 16 d; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हव्सु पीतो  
 ऽमर्त्यो मर्त्यो आविविष ।  
 तस्मै सोमाय हविषा विधेम  
 मृक्कीकि अस्स सुमती स्याम ॥

12 yó na induh, pitaro, hṛtsú pītó,  
 ámartio mártiām āvivéśa,  
 tásmāi Sómāya havīṣā vidh-  
 ema :  
 mṛṇīké asya sumatáu siāma.

*The drop drunk in our hearts,  
 O Fathers, that immortal has  
 entered us mortals, to that Soma  
 we would pay worship with obla-  
 tion ; we would abide in his mercy  
 and good graces.*

pitaras: the Fathers, often spoken of as Soma-loving (somyá), are called to witness (cp. 13 a). hr̥sú pītáḥ: cp. 2 a antás ca prāgāḥ and 10 c yáḥ sómo niádhāyi asmé.

१३ त्वं सोम पितृभिः संविदानो त्वम् । सोम । पितृभिः । समऽविदानः ।  
 ऽनु बावापृथिवी आ तंतन्य । अनु । बावापृथिवी इति । आ । तंतन्य ।  
 तस्मै त इन्द्रो हविषा विधेम तस्मै । ते । इन्द्रो इति । हविषा । विधेम ।  
 वयं स्वाम पतंयो रयीणाम् ॥ वयम् । स्वाम । पतंयः । रयीणाम् ॥

13 tuám, Soma, pitṛbhiḥ samvid-  
 ānó,  
 ānu dyāvāpṛthivī á tatantha.  
 tásmāi ta, Indo, haviṣā vidh-  
 ema :  
 vayám siāma pátayo rayinám.

*Thou, O Soma, uniting with the  
 Fathers, hast extended thyself over  
 Heaven and Earth. To thee as  
 such, O Indu, we would pay  
 worship with oblation : we would  
 be lords of riches.*

saṃ-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।  
 मा नो निद्रा ईशत मोत जल्पिः । मा । नः । निद्रा । ईशत । मा । उत ।  
 वयं सोमस्य विश्वहं प्रियासः जल्पिः ।  
 सुवीरासो विदथमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।  
 सुवीरासः । विदथम् । आ । वदेम ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*  
 mā no nidrā īśata, mōtā jālpīḥ. *Let not sleep overpower us, nor idle*  
 vayām Sōmasya viśvāha pri- *talk. We always dear to Soma,*  
 yāsah, *rich in strong sons, would utter*  
 suvīrāso vidātham ā vadema. *divine worship.*

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. ao. ipv. of vac *speak*; final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īśata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sōmasya. priyāsas: with gen. (p. 322 C).

१५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयःधास ।  
 त्वं स्वर्विदा विशा नृचक्षाः । त्वम् । स्वः । वित । आ । विश । नृचक्षाः ।  
 त्वं न इन्द्र ऊतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । ऊतिभिः । स  
 पाहि पश्चातादुत वा पुरस्तात् ॥ ऽजोषाः ।  
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

15 tuām naḥ, Soma, viśvāto va- *Thou art, O Soma, a giver of*  
 yodhās. *strength to us on all sides. Thou*  
 tuām suarvīd. ā viśā nṛcākṣāḥ. *art a finder of light. Do thou, as*

tuám na, Inda, ūtibhiḥ sajóṣāḥ *surveyor of men, enter us. Do*  
 pāhī paścātād utā vā purástāt. *thou, O Indu, protect us behind*  
*and before with thine aids ac-*  
*cordant.*

ā viśā : final vowel metrically lengthened. Inda : for Indav (21 b) ; on the Padapaṭha, cp. note on 2 c. ūtibhis to be taken with sajóṣās. utā vā : *or = and.*

## FUNERAL HYMN

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre : Triṣṭubh ; 13. 14. 16. Anuṣṭubh ; 15. Bṛhatī.

१ परेयिवासं प्रवती महीरनु ।	परेयिवांसम् । प्रवतः । महीः । अनु ।
बृहभ्यः पन्थामनुपस्यशानम् ।	बृहभ्यः । पन्थाम् । अनुपस्यशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । समगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्य ॥	यमम् । राजानम् । हविषा । दुवस्य ॥

1 pareyivāmsam pravāto mahīr ānu, bahūbhyaḥ pānthāmanupaspaś- ānām, Vaivasvatām saṃgāmanam jā- nānām, Yamām rājānam haviṣā du- vasya.	<i>Him who has passed away along the mighty steeps and has spied out the path for many, him the son of Vivasvant, the assembler of people, Yama the king, do thou present with oblation.</i>
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a is a Jagatī (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act iyivāmsam (89 a) of i go, with parā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 118, 8, yātra rājā Vaivasvató, yātrāvaróddhanam divāḥ . . tatra mām amṣtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahís: A. pl. f. of mäh great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamāsyā mātā, paryuhyāmānā mahó jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गतुं प्रथमो विवेद नेषा गव्यूतिरपभर्तवा उ । यत्र नः पूर्वे पितरः परियु एना जज्ञानाः पथ्याश्च नु स्वाः ॥	यमः । नः । गतुम् । प्रथमः । विवेद् । न । एषा । गव्यूतिः । अपभर्तवे । ऊ इति । यत्र । नः । पूर्वे । पितरः । पराङ्मुखः । एना । जज्ञानाः । पथ्याः । अन् । स्वाः ॥
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2 Yamó no gātum prathamó vi- veda: náisā gavyūtir apabhartavā u. yātrā naḥ pūrve pitāraḥ pa- reyúr, enā jajñānāḥ pathiā ānu svāḥ.	<i>Yama has first found out the way for us: this pasture is not to be taken away. Whither our former fathers have passed away, thither those that have been born since (pass away) along their several paths.</i>
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**Yamás :** a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid. *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **ed** is uncertain owing to the doubtful interpretation of **ená** and **jajñānás**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā.** of **jan generate**. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कवैर्यमो अङ्गिरोभिर्

बृहस्पतिर्ऋक्मिर्विवृधानः ।

याँश्च देवा वावृधुये च देवान

खाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कवैः । यमः । अङ्गिरः ऽभिः ।

बृहस्पतिः । ऋक् ऽभिः । ववृधानः ।

यान् । च । देवाः । ववृधुः । ये । च ।

देवान् ।

खाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

3 Mátali Kavyáir, Yamó Āngiro-  
bhir,

Bṛhaspátir Ṛkva**b**hir vāvṛdhā-  
nāḥ,

yámś ca devā vāvṛdhúr, yé ca  
devān,

svāhā anyé, svadháyānyé mad-  
anti.

*Mátali having grown strong with  
the Kavyas, Yama with the Āngi-  
rases, Bṛhaspati with the Ṛkvas,  
whom the gods have made strong  
and who (have made strong)  
the gods, some rejoice in the call  
Svāhā, others in the offering to the  
dead.*

**Mátali :** mentioned only here; one of seven m. stems in **i** (100, 1 b). **Saṃana** thinks this means Indra because that god's charioteer (in later times) is **mátali** and therefore **mátali** (N. of **mátalin**) is 'he who is accompanied by **mátali**'; but the accent of words in **in** is invariably on that syllable (p. 454 B a). **Kavyáis :** name of a group of ancestors; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Bṛhaspati (who exclusively is called Āṅgirasá). Ŗkva**bhis**: another group of ancestors; cp. *sá Ŗkvatā gaṇéna he* (Bṛhaspati) *with the singing host* (iv. 50, 5). *vāyṛdhānás*: by means of oblations. *yāmś ca*: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. *svāhā anyé*: some, by their association with the gods, rejoice in the call *svāhā*, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. *madanti*: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तरमा हि सीदा- इमम् । यम् । प्रऽस्तरम् । आ । हि । सीद ।  
 ङ्ङिरोमिः पितृभिः संविदानः । अङ्ङिरोऽभिः । पितृऽभिः । समऽविदानः ।  
 आ त्वा मन्त्राः कविश्रुता वहन्त्व् आ । त्वा । मन्त्राः । कविऽश्रुताः । वहन्तु ।  
 एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 imám, Yama, prastarám á hí Upon this strewn grass, O Yama,  
 sída, pray seat thyself, uniting thyself  
 Āṅgirobhiḥ pitṛbhiḥ samvidā- with the Āṅgirascs, the fathers.  
 nāḥ. Let the spells recited by the seers  
 á tvā mántrāḥ kaviśastā vah- bring thee hither. Do thou, O king,  
 antu. rejoice in this oblation.  
 enā, rājan, haviṣā mādayasva.

á sída: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp. p. 467, B. pitṛbhis: apposition to Āṅgirobhis (cp. 3 a). samvidānás: pr. pt. Ā. of 2. vid find according to the root class (158 a a). kavi-śastás: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with haviṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्ङिरोमिरा गंहि यन्त्रियेभिर् यमं वैरूपैरिह मादयस्व । अङ्ङिरोऽभिः । आ । गंहि । यन्त्रियेभिः ।  
 यमं वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते  
ऽस्मिन्यज्ञे बर्हिषा निषद्या ॥

विवस्वन्तम् । ऊवे । यः । पिता । ते ।  
अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

- 5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*  
*Yāma, Vairūpāir ihā māda-* *Āngirases; O Yama, with the sons*  
*yasva. of Virūpa do thou here rejoice. I*  
*Vīvasvantam huve, yāh pitā te, call Vivasvant who is thy father,*  
*asmīn yajñé barhīsi ā niśādya. (let him rejoice), having sat himself*  
*down on the strew at this sacrifice.*

*Āngirobhis: sociative inst. (199 A 1). ā gahi: root ao. ipv. of gam (148, 5). Vairūpāis: sociative inst.; this patronymic form occurs only here; Virūpa occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the Āngirases, as sons of heaven or of Āngiras. huve: 1. s. pr. Ā. of hū call. yās: supply āsti. c is defective by one syllable (p. 441, 4 B a). barhīsi ā: to be taken together (cp. 176, 1, 2). niśādya: gd. of sad sit; agreeing with Vīvasvantam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 35, 6: as applied to Indra.*

- ६ अङ्गिरसो नः पितरो नवग्वा  
अथर्वाणो भृगवः सोम्यासः ।  
तेषां वयं सुमती यज्ञियानाम्  
अपि भद्रे सोमनसे स्याम ॥
- अङ्गिरसः । नः । पितरः । नवग्वाः ।  
अथर्वाणः । भृगवः । सोम्यासः ।  
तेषाम् । वयम् । सुमती । यज्ञियानाम् ।  
अपि । भद्रे । सोमनसे । स्याम ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*  
*Ātharvāṇo, Bhṛgavaḥ, somiā-* *Navagvas, the Atharvans, the*  
*saḥ: Bhṛgus, the Soma-loving: we would*  
*tēsām vayām sumatāu yajñi-* *abide in the favour, the good graces*  
*yānām of them the adorable ones.*  
*āpi bhadre saumanasé siāma.*

naḥ pitáraḥ : in apposition to the names ; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together; ápi as = *to take part in*.

७ प्रेहि प्रेहि पथिभिः पूर्वैभिः	प्र। इहि। प्र। इहि। पथिभिः। पूर्वैभिः।
यत्रा नः पूर्वे पितरः पर्युः।	यत्र। नः। पूर्वे। पितरः। पराऽईयुः।
उभा राजाना स्वधया मदन्ता	उभा। राजाना। स्वधया। मदन्ता।
यमं पश्यासि वरुणं च देवम् ॥	यमम्। पश्यासि। वरुणम्। च। देवम् ॥

7 prēhi, prēhi pathibhiḥ pūrvī- bhir, yātrā naḥ pūrve pitáraḥ pa- reyūḥ. ubhā rājānā svadhāyā mād- antā, Yamam paśyāsi Vāruṇam ca devām.	<i>Go forth, go forth by those ancient paths on which our fathers of old have passed away. Thou shalt see both kings rejoicing in the offering to the dead, Yama and Varuṇa the god.</i>
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prēhi prēhi : addressed to the dead man ; note that this repeated ed. vb. is not treated as an *Āmreḍita* ; in fact only one repeated verbal form is so treated in the RV., viz. *pība-pība* (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. *pūrve* : prn. adj. (p. 116). *rājānā* : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). *svadhāyā* : cp. 3 d. *paśyāsi* : 2. s. pr. sb. of *paś* see (cp. p. 353).

८ सं गच्छ पितृभिः सं यमेनै-	सम्। गच्छ। पितृभिः। सम्। यमेनैः।
ष्टापूतेन परमे व्योमन्।	इष्टापूतेन। परमे। विऽओमन्।
हित्वायावद्यं पुनरस्तमेहि	हित्वाय। अवद्यम्। पुनः। अस्तम्। आ।
सं गच्छ तन्वा सुवर्चाः ॥	इहि।
	सम्। गच्छ। तन्वा। सुऽवर्चाः ॥



8 sām gachasva pitṛbhiḥ, sām *Unite with the Fathers, unite*  
 Yaména, *with Yama, with the reward of thy*  
 iṣṭāpūrténa paramé víoman. *sacrifices and good works in the*  
 hitváyāvadyām púnar ástam *highest heaven. Leaving blemish*  
 óhi : *behind go back to thy home ; unite*  
 sām gachasua tanúā suvárcāḥ. *with thy body, full of vigour.*

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mādhye divāḥ in x. 15, 14. víoman: loc. without i (p. 69). hitváya: gd., 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvá suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sua is required.

९ अ॒पेत॒ वी॒त॒ वि॒ च॒ सर्प॒तातो॒  
 ॥ स्मा॒ ए॒तं पि॒तरौ॑ लो॒कम॑क्र॒न् । अ॒तः ।  
 अ॒ही॒भिर्द्वि॒र॒क्तु॒मि॒र्व्य॒क्तं॑ अ॒स्यै॒ । ए॒तम् । पि॒तरः॑ । लो॒कम् । अ॒क्र॒न् ।  
 य॒मो द॑दा॒त्यव॒सान॑म॒स्यै ॥ अ॒हः॒ऽभिः॑ । अ॒तः॒ऽभिः॑ । अ॒क्तु॒ऽभिः॑ । वि॒  
 ॥ अ॒क्तम् ।  
 य॒मः । द॑दा॒ति॒ । अ॒व॒ऽसा॒नम् । अ॒स्यै ॥

9 āpeta, vīta, ví ca sarpatāto : *Begone, disperse, slink off from*  
 asmā etām pitāro lokām akran. *here : for him the Fathers have*  
 āhobhir adbhīr aktūbhir 'vī- *prepared this place. Yama gives*  
 aktam *him a resting-place distinguished*  
 Yamó dadāti avasānam asmai. *by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. vīta: for ví ita (see p. 464, 17, 1 a). asmāi: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kṛ make. āhobhir adbhīḥ: cp. ix. 113, where the joys of the next world are

described, yātra jyótir ājasram, tāsmin mām dhehi amṛte lóke *where there is eternal light, in that immortal world place me* (7), and yātra amūr yahvátir āpas, tātra mām amṛtam krdhi *where are those swift waters, there make me immortal* (8). aktúbhis: *nights as alternating with days.* vyāktam: pp. of ví + añj *adorn, distinguish.*

१० अति द्रव सारमेयी श्वानौ । अति । द्रव । सारमेयी । श्वानौ ।  
 चतुरक्षौ श्वक्षौ साधुना पथा । चतुःक्षौ । श्वक्षौ । साधुना । पथा ।  
 अथा पितृन्सुविदत्रा उपैहि । अथ । पितृन् । सुविदत्रान् । उपै । इहि ।  
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधमादम् । मदन्ति ॥

10 áti drava sārameyáu śvánau, *Run by a good path past the two*  
 caturakṣáu śabálan sādhnā *sons of Saramā, the four-eyed,*  
 pathā; *brindled dogs; then approach the*  
 áthā pitṛn suvidātrām úpehi, *bountiful Fathers who rejoice at*  
 Yaména yé sadhamādam mād- *the same feast as Yama.*  
 anti.

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp. 91, 3). caturakṣáu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

११ यौ ते श्वानौ यम रक्षितारौ । यौ । ते । श्वानौ । यम । रक्षितारौ ।  
 चतुरक्षौ पथिरक्षौ नृचक्षौ । चतुःक्षौ । पथिरक्षौ इति पथिरक्षौ ।  
 नृचक्षौ ।

ताभ्यामि॒नं परि॑ दे॒हि राज॑न् ताभ्या॑म् । ए॒नम् । परि॑ । दे॒हि । रा॒ज॒न् ।  
 स्व॒स्ति चा॑स्मा॒ अन॑मी॒वं च॑ धेहि ॥ स्व॒स्ति । च॒ । अ॒सौ । अ॒न॒मी॒वम् । च॒ ।  
 धेहि ॥

- 11 yāu te śuānau, Yama, rakṣitā- *Give him over to those two, O*  
 rau, *King, that are thy dogs, O Yama,*  
 caturakṣāu pathirākṣi nṛakṣa- *the guardians, four-eyed, watchers*  
 sau, *of the path, observers of men ;*  
 tābhiām enam pári dehi, rājan : *bestow on him welfare and health.*  
 svastī cāsmā anamivām ca  
 dhehi.

yāu: au in this and the following duals for ā, as in 10. nṛakṣasau: as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b). enam: the dead man. dehi (2. s. ipv. of dā give): that they may guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

- १२ उ॒रु॒ण॒साव॑सु॒तृपा॑ उ॒दु॒म्ब॒लो । उ॒रु॒ण॒सी । अ॒सु॒तृपा॑ । उ॒दु॒म्ब॒लो ।  
 य॒म॒स्य॑ दू॒तो च॑र॒तो ज॑नं॒ अ॒नु । य॒म॒स्य॑ । दू॒तो । च॑र॒तः । ज॑नान् । अ॒नु ।  
 ताव॑स्मभ्यं दृ॒श॒ये सूर्या॑य॒ तौ । अ॒स्मभ्य॑म् । दृ॒श॒ये । सूर्या॑य ।  
 पुन॑र्दा॒ताम॑सु॒म॒बो॒ह भ॒द्रम् ॥ पुनः॑ । दा॒ताम् । अ॒सु॒म् । अ॒व । ब॒ह । भ॒द्रम् ॥

- 12 urūṇasāv, asutṛpā, udumbalāu, *Broad-nosed, life-stealing, . . the*  
 Yamasya dūtāu carato jánām *two as messengers of Yama wander*  
 ānu ; *among men ; may these two give us*  
 tāv asmābhyam drśāye sūriāya *back here to-day auspicious life that*  
 pūnar dātām āsum adyehā bhad- *we may see the sun.*  
 rām.

urū-ṇasāu: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 b; here we have the normal use of au as āv before a vowel within a Pāda; broad-nosed, that is, keen-scented. asutṛpā u-: on the Sandhi see 22; the literal meaning *delighting in lives* implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbaláu* : this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas* in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam* : dat. pl. of *ahám*. *drśáye* : dat. inf., with attracted acc. (200 B 4). *dātām* : 3. du. ipv. root *ao*. of *dā give*; as having already marked us for their victims, let them give back our life to-day.

- १३ यमाय सोमं सुनुत यमाय । सोमम् । सुनुत ।  
यमाय जुहुता हविः । यमाय । जुहुत । हविः ।  
यमं ह यज्ञो गच्छत् यमम् । ह । यज्ञः । गच्छति ।  
अग्निदूतो अरक्तः ॥ अग्निदूतः । अरम्भकतः ॥

- 13 *Yamāya sōmam sunuta,* *For Yama press the Soma, to*  
*Yamāya juhutā haviḥ;* *Yama offer the oblation; to Yama*  
*Yamām ha yajñō gachati,* *goes the sacrifice well prepared, with*  
*Agnidūto āramkṛtaḥ.* *Agni as its messenger.*

*juhutā* : with metrically lengthened final vowel; 2. pl. ipv. of *hu sacrifice* addressed to those officiating at the sacrifice. *Yamām* : acc. of the goal (197, 1; cf. 204, 1 b). *Agnidūtas* : the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

- १४ यमाय घृतवद्विर् यमाय । घृतवत् । हविः ।  
जुहोत प्र च तिष्ठत । जुहोत । प्र । च । तिष्ठत ।  
स नो देवेषु यमद् सः । नः । देवेषु । आ । यमत् ।  
दीर्घमायुः प्र जीवसे ॥ दीर्घम् । आयुः । प्र । जीवसे ॥

- 14 *Yamāya ghṛtāvad dhavir* *To Yama offer the oblation*  
*juhōta, prā ca tiṣṭhata;* *abounding in ghee, and step forth;*  
*sā no devēṣu ā yamad,* *may he guide us to the gods that*  
*dīrghām āyuh prā jivāse.* *we may live a long life.*

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhr̥ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jiváse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं

राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजैभ्यः

पूर्वैभ्यः पथिक्कृद्भ्यः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । हव्यम् । जुहोतन् ।

इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।

पूर्वैभ्यः । पथिक्कृतभ्यः ॥

15 Yamāya mādhumattamaṁ

rājñe havyāṁ juhótana.

idāṁ náma ṛṣibhyaḥ pūrvajé-  
bhiaḥ,

pūrvēbhyaḥ pathikṛdbhiaḥ.

To Yama the king offer the most

honeyed oblation. This obeisance is

for the seers born of old, the ancient  
makers of the path.

juhótana: again the strong form to suit the metre (cp. 14 b). pathikṛdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyāna the road of the Fathers). This stanza is a Bṛhatī in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

१६ त्रिकृद्भ्यः पतति

षट्कुर्वीरेकमिदुहत् ।

त्रिष्टुब्गायत्री कन्दारिसि

सर्वा ता यम आहिता ॥

त्रिऋकृद्भ्यः । पतति ।

षट् । कुर्वीः । एकम् । इत् । बृहत् ।

त्रिऋष्टुप् । गायत्री । कन्दारिसि ।

सर्वा । ता । यमे । आहिता ॥

16 trikadrakebhiḥ patati.

śaḥ urvīr, ékam íd brhát,  
triṣṭúb, gāyatrī, chándāmsi,  
sárvā tá Yamá áhitā.

*It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatrī and (the other) metres, all these are placed in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrakebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrakeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śaḥ urvīr: this expression is probably equivalent to the three heavens and three earths: cp. tistró dyāvaḥ níhitā antár asmin, tistró bhūmīr ūparāḥ, śaḥvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam íd brhát: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastāmbha śaḥ imā rájāmsi . . kim ápi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭúbh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).

## PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirasas and Atharvans, the Bhṛguṣ and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rīgveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परांस	उत् । ईरताम् । अवरे । उत् । परांसः ।
उन्मध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास	असुम् । ये । ईयुः । अवृकाः । ऋतज्ञाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

- 1 ūd iratām āvara, ūt pārāsa,  
 ūn madhyamāḥ pitāraḥ somi-  
 āsaḥ ;  
 āsum yā īyūr avṛkā ṛtajñās,  
 té nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let  
 the middlemost Soma-loving Fathers  
 arise ; let those Fathers who,  
 friendly, knowing right, have gone  
 to life eternal, favour us in our  
 invocations.*

úd iratām : note that *ed.* verbs are often repeated by means of the *prp.* (here *úd* twice) alone. *ávare* (on the *dec.*, see 120 c 1) &c.: these three words refer to the *Pitrs* dwelling in the three divisions of the world, earth, air, heaven (cp. *yé párthive rájasi* in 2 c ; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit : *AV.* xviii. 2, 49). *Sayana* thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the *AV.* (xviii. 1, 44), he thinks that degrees of merit or of age are intended ; but degrees of age are expressly mentioned in 2 b by *púrvāsas* and *úparāsas*. *ásuṃ* : life in the heavenly world, immortal life (the *Pitaras* are called immortal in *AV.* vi. 41, 3) as opposed to terrestrial life. *iyur* : 3. pl. pf. act. of *i go*.

२ इदं पितृभ्यो नमो अस्त्वय	इदम् । पितृभ्यः । नमः । अस्तु । अय ।
ये पूर्वांसो य उपरास ईयुः ।	ये । पूर्वासः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजस्या निषत्ता	ये । पार्थिवे । रजसि । आ । निषत्ताः ।
ये वा नूनं सुवृजनासु विष्णु ॥	ये । वा । नूनम् । सुवृजनासु । विष्णु ॥

2 idám pitṛbhyo námō astu adyá, *Let this obeisance be made to-day*  
*yé púrvāso, yá úparāsa iyúh ; to the Fathers who have departed*  
*yé párthive rájasi á niṣattā, earlier and later, who have seated*  
*yé vā nūnám suvrjánāsu vikṣú. themselves in the terrestrial air*  
*or who are now in settlements with*  
*fair abodes.*

*púrvāsas* : in x. 14, 2. 7 the *prn.* form *púrve* is used (see 120, 2). *iyúr* : in x. 14, 2. 7 the more distinctive *ed.* *pareyúr* appears. *á niṣattās* (pp. of *sad sit*, cp. 67 a, b ; cp. *á niṣadya* in x. 14, 5). *párthive rájasi* : in the atmospheric region above the earth ; here the *Pitaras* in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. *suvrjánāsu vikṣú* : cp. the frequent *mānuṣīṣu vikṣú* *human settlements*, with reference to the Fathers present at the funeral offerings on earth.



३ आहं पितृभ्युविदत्राँ अविस्ति  
नपातं च विक्रमणं च विष्णोः ।  
बर्हिषदो ये स्वधया सुतस्व  
भजन्त पितृस्त इहागमिषाः ॥

आ । अहम् । पितृन् । सुविदत्रान् ।  
अविस्ति ।  
नपातम् । च । विऽक्रमणम् । च । वि-  
ष्णोः ।  
बर्हिऽसदः । ये । स्वधया । सुतस्व ।  
भजन्त । पितृः । ते । इह । आऽगमिषाः ॥

3 āhām pitṛṇ suvidātrāṁ avitsi,  
nāpātam ca vikrāmaṇam ca  
Viṣṇoḥ :  
barhiṣādo yé svadhāyā sutāsya  
bhājanta pitvās, tā ihāgami-  
ṣṭhāh.

*I have won hither the bountiful  
Fathers and the grandson and the  
wide stride of Viṣṇu : they who, sit-  
ting on the strew, shall partake of  
the pressed drink with the offering  
to the dead, come most gladly here.*

ā-avitsi (1. s. *Ā. s* ao. of 2. *vid find*); = I have induced to come to this offering. *nāpātam*: it is somewhat uncertain who is meant by this; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with *nāpātam*) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = *sāhaso nāpātam* (Agni is called *nāptre sāhasvate* in viii. 102, 7) = *sāhasaḥ sūnūm son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) *sūno son alone* is used in an Agni hymn; and below (9c) Agni is invoked to come with the Fathers: *āgne yāhi suvidātrebhiḥ pitṛbhiḥ*. There is here also a good example of the fanciful interpretations of Śaṅkara: *Viṣṇor (= yajñasya) nāpātam (= vināśābhāvam) the non-destruction of the sacrifice*. *vikrāmaṇam*: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). *bhājanta*: 3. pl. inj. *Ā.* of *bhāj share*, with partitive gen. (202 A e). *pitvās*: gen. of *pitṛ* (p. 81). *ā-gamiṣṭhās*: accent, p. 453, 9 A b.

४ बर्हिषदः पितर ऊत्यर्वाग् बर्हिषदः । पितरः । ऊती । अर्वाक् ।  
 इमा ते हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम । जुषध्वम् ।  
 त आ गतावसा शन्तेना- ते । आ । गत । अवसा । शम् । शन्तेना ।  
 या नः शं योररपो दधात ॥ अथ । नः । शम् । योः । अरपः । दधात ॥

4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*  
 imā vo havyā cakṛmā: juṣā- *come hither with aid; these offer-*  
 dhvam; *ings we have made to you: enjoy*  
 tā ā gata āvasā śāntamena; *them; so come with most beneficent*  
 āthā naḥ śām yōr arapō da- *aid; then bestow on us health and*  
 dhāta.  *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūti (p. 81, f. n. 4). arvāk: *hither*; the vb. ā gata *come* is easily to be supplied from c. cakṛmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā *place*, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

५ उपहृताः पितरः सोम्यासौ उपहृताः । पितरः । सोम्यासः ।  
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।  
 त आ गमन्तु त इह श्रुवन्तु । ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।  
 अधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

5 ūpahūtāḥ pitaraḥ somiāso *Invited are the Soma-loving*  
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*  
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*  
 ādhi bruvantu; té avantu *them listen here; let them speak for*  
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū *call*. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śruvantu: 3. pl. ipv. root ao. of śru *hear*.

६ आच्या जानुं दक्षिणतो निषद्ये- आऽअच्य । जानुं । दक्षिणतः । निऽसद्य ।  
 मं यज्ञमभि गृणीत विश्वे । इमम् । यज्ञम् । अभि । गृणीत । विश्वे ।  
 मा हिंसिष्ट पितरः केन चित्तो मा । हिंसिष्ट । पितरः । केन । चित् । नः ।  
 यद् आगः पुरुषता करांम ॥ यत् । वः । आगः । पुरुषता । करांम ॥

6 ācyā jānu, dakṣiṇatō niṣādya, *Bending the knee, sitting down*  
 imām yajñām abhī grṇīta vīśve; *to the south do ye all greet favour-*  
 mā himsiṣṭa, pitarah, kēna cin *ably this sacrifice; injure us not,*  
 no, *O Fathers, by reason of any sin*  
 yād va āgaḥ puruṣātā kārāma. *that we may have committed against*  
*you through human frailty.*

ā-acyā (gd. of ac *bend*): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: *to the right* (of the vēdi altar), that is, *to the south*, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr *sing.* himsiṣṭa: 2. pl. inj. iṣ ao. of hims *injure.* kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसीनासो अरुणीनामुपस्थे आसीनासः । अरुणीनाम् । उपऽस्थे ।  
 रयिं धत्त दासुषे मर्त्याय । रयिम् । धत्त । दासुषे । मर्त्याय ।  
 पुत्रेभ्यः पितरस्तस्य वस्वः पुत्रेभ्यः । पितरः । तस्य । वस्वः ।  
 प्र यच्छत त इहोर्जे दधात ॥ प्र । यच्छत । ते । इह । ऊर्जेम् । दधात ॥

7 āsīnāso aruṇīnām upāsthe *Sitting in the lap of the ruddy*  
 rayīm dhatta dāsūṣe mārtyāya. *(dawns) bestow wealth on the wor-*

putrébhiah, pitaras, tásya vás-  
vah  
prá yachata; tá ihórjaṃ da-  
dhāta.

*shipping mortal. To your sons, O  
Fathers, present a share of those  
riches; so do ye here bestow  
strength.*

āsīnāśas: irr. pr. pt.  $\bar{A}$ . of ās *sit*: 158 a. aruṇīnām: aruṇá *ruddy* is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uśāsām upāsthāt *from the lap of the dawns*. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tásya vásvah: referring to rayīm in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासौ  
ऽनुहिरि सोमपीथं वसिष्ठाः ।  
तेमिर्यमः संरराणो हवींष्य  
उशन्नशक्तिः प्रतिकाममत्तु ॥

ये । नः । पूर्वे । पितरः । सोम्यासः ।  
अनुऽऊहिरि । सोमऽपीथम् । वसिष्ठाः ।  
तेभिः । यमः । समऽरराणः । हवींषि ।  
उशन । उशत्ऽभिः । प्रतिऽकामम् । अत्तु ॥

8 yé naḥ pūrve pitāraḥ somiāso,  
anūhiré somapithām Vasiṣṭhāḥ,  
tébhir Yamáḥ samrarāṇó hav-  
īṃṣi,  
uśānn uśádbhiḥ, pratikāmám  
attu.

*Those forefathers of ours, the  
Soma-loving, the Vasiṣṭhas, who  
fare after him to the Soma-  
draught, with them let Yama,  
sharing their gifts, eat the obla-  
tions at pleasure, he the eager with  
them the eager.*

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah *drive*, in this case meaning *who have driven after Yama to the Soma-draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught*. Vasiṣṭhās: as one of the groups of ancient seers. samrarāṇās (pf. pt.  $\bar{A}$ . of rā *give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुर्देवचा जेहमाना  
होवाविदः सोमतद्यासो अर्केः ।

ये । ततृषुः । देवऽचा । जेहमानाः ।  
होवाऽविदः । सोमऽतद्यासः । अर्केः ।

आग्ने याहि सुविद्वेभिर्वाङ्  
सत्यैः कव्यैः पितृभिर्घर्मसङ्गिः ॥

आ । अग्ने । याहि । सुविद्वेभिः ।  
अर्वाङ् ।  
सत्यैः । कव्यैः । पितृभिः । घर्मसत्भिः ॥

9 yé tātrṣúr devatrā jéhamānā, Who, gasping, have thirsted  
hotrāvidahstómataṣṭāsō arkáih: among the gods, knowing oblations,  
ágne yāhi suvidátrebhir arvān having praise fashioned for them  
satyáih kavyáih pitṛbhir ghar- with songs: with them the bountiful  
masádbbhih. Fathers, the true, the wise that sit  
at the heating vessel, come hither,  
O Agni.

tātrṣúr: pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas: this Tp., fashioned with praise, otherwise used with matí = hymn, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis: to be taken with the preceding word = by means of songs. arvān: 93 b. kavyáis: this word occurs in only two other passages, the original meaning apparently being = kaví wise (cp. kavyá-tā wisdom); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). ghar-masádbbhis: probably in heaven; cp. x. 16, 10, sá gharmám invāt paramé sadhásthe: may he (Agni) further the gharma in the highest abode; this word as well as jéhamānās may be intended to contrast with tātrṣúr; cp. vii. 103, 9.

90 ये सत्यासौ हविरदौ हविष्या  
इन्द्रेण देवैः सरथं दधानाः ।  
आग्ने याहि सहस्रं देववन्दैः  
परैः पूर्वैः पितृभिर्घर्मसङ्गिः ॥

ये । सत्यासः । हविः । अदः । हविः । ऽपाः ।  
इन्द्रेण । देवैः । सरथम् । दधानाः ।  
आ । अग्ने । याहि । सहस्रम् । देववन्दैः ।  
परैः । पूर्वैः । पितृभिः । घर्मसत्भिः ॥

- 10 yé satyáso havirádo haviṣpā      *They who are true, eating the*  
 . Indreṇa devāiḥ sarátham dá-      *oblation, drinking the oblation,*  
     dhānāḥ,      *having the same car with Indra*  
 āgne yāhi sahásram devavan-      *and the gods, with those thousand*  
     dáih      *god-praising remote forefathers that*  
 páraiḥ pūrvaiḥ pitṛbhir gharma-      *sit at the heating vessel, come, O*  
     sádbhiḥ.      *Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. A. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. A. would be dadhānās (159). sahásram : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to pūrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, pūrvaiḥ parāiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratná *remote, ancient deeds* opposed to ávarāsas *later men*.

- ११ अग्निष्वात्ताः पितर एह गच्छतु      अग्निऽस्वात्ताः । पितरः । आ । इह । गच्छतु ।  
 सदःसदः सदत सुप्रणीतयः ।      सदःसदः । सदतु । सुऽप्रणीतयः ।  
 अत्ता हवींषि प्रयतानि बर्हिष्य      अत्त । हवींषि । प्रयतानि । बर्हिषि ।  
 अथा रयिं सर्ववीरं दधातन ॥      अथ । रयिम् । सर्वेऽवीरम् । दधातन ॥

- 11 Agniṣvāttāḥ pitara, éhá ga-      *Ye Fathers that have been de-*  
     chata;      *voured by fire come hither ; sit you*  
 sádaḥ-sadaḥ sadata, supraṇī-      *down each on his seat, ye that have*  
     tayah;      *good guidance ; eat the oblations*  
 attā havīṃṣi práyatāni barhiṣi;      *proffered on the strew ; then bestow*  
 áthā rayim sárvavīram dadhā-      *wealth accompanied entirely by*  
     tana.      *strong sons.*

**Āgni-ṣvāttās**: with the voc. accent on the first syllable; the ordinary accent would be **Agni-ṣvāttās** like other Tps. formed with Agni, but such eds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. ed. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇītayās**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमग्ने ईक्षितो जातवेदो त्वम् । अग्ने । ईक्षितः । जातवेदः ।  
 ऽवाङ्दध्यानि सुरभीणि हृत्वी । अवाङ् । हृत्वा नि । सुरभीणि । हृत्वी ।  
 प्रादाः पितृभ्यः स्वधया ते अक्षन् प्र । अदाः । पितृभ्यः । स्वधया । ते ।  
 अद्धि त्वं देव प्रयता हवीषि ॥ अक्षन् ।  
 अद्धि । त्वम् । देव । प्रयता । हवीषि ॥

12 tuām, Agna, īlitó, jātavedo, Thou, O Agni, having been im-  
 ávāḍ ḍhavyāni surabhīni kṛtvī. plored, O Jātavedas, hast conveyed  
 prādāḥ pitṛbhyah; svadhāyā tē the oblations, having made them  
 akṣann; fragrant. Thou hast presented  
 addhī tvām, deva, prāyatā hav- them to the Fathers; with the  
 īṃṣi. funeral offering they have eaten  
 them; do thou, O god, eat the  
 oblations proffered.

**īlitās**: by us. **jāta-vedas**: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **viśvā veda jānimā jātāvedāḥ** *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of Sayana here: **jātam, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **ávāt**: 2. s. s ao. of **vah** *carry* (144, 5). **ḍhavyāni**: for **havyāni** (54). **kṛtvī**: gd. of **kṛ** (163, 1). **adās**: 2. s. root ao. of **dā** (148, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, e). **addhī**: 2. s. ipv. of **ad** *eat*.

१३ ये चेह पितरो ये च नेह      ये । च । इह । पितरः । ये । च । न । इह ।  
 याँश्च विद्म याँ उ च न प्रविद्म ।      यान् । च । विद्म । यान् । ऊँ इति । च । न ।  
 त्वं वेत्य यति ते जातवेदः      प्रऽविद्म ।  
 स्वधार्मियं सुकृतं जुषस्व ॥      त्वम् । वेत्य । यति । ते । जातऽवेदः ।  
    स्वधार्मिः । यज्ञम् । सुऽकृतम् । जुषस्व ॥

13 yó ca ihá pitáro yé ca néhá,      Both the Fathers who are here  
 yámś ca vidmá yām̐ u ca ná      and who are not here, both those  
 pravidmá,      whom we know and whom we know  
 tuám vettha yáti té, jātavedaḥ;      not, thou knowest how many they  
 svadhābhir yajñām súkṛtam      are, O Jātavedas; enjoy the sacri-  
 juṣasva.      fice well prepared with funeral  
    offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the  
 1. pl. pr. is vidmās. yámś ca: Sandhi, 40 a. yām̐ u: 39, and p. 25,  
 f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know  
 (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

१४ ये अग्निदग्धा ये अन्नग्निदग्धा      ये । अग्निऽदग्धाः । ये । अन्नग्निऽदग्धाः ।  
 मध्ये दिवः स्वधया मादयन्ते ।      मध्ये । दिवः । स्वधया । मादयन्ते ।  
 तेभिः स्वराळुमुनीतिमेतां      तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।  
 यथावशं तन्वं कल्पयस्व ॥      यथाऽवशम् । तन्वम् । कल्पयस्व ॥

14 yó Agnidagdhá yé ánagni-      Those who, burnt with fire and  
 dagdhā,      not burnt with fire, are exhilarated  
 mádhya diváḥ svadháyā mādā-      by the funeral offering in the midst  
 yante,      of heaven, as sovereign ruler do  
 tébhiḥ suaráḷ ásunītim etām      thou with them fit his body accord-  
 yathāvaśám tanvām kalpa-      ing to thy power for this spirit-  
 yasva.      guidance.

yé ánagnidagdhāḥ: that is, buried. mádhya diváḥ: note that  
 the Fathers enjoy in heaven the funeral offering conveyed to them by



Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tébhis*: in association with them (199 A 1), as they know the path of the dead. *svarāt*: as sovereign lord who acts according to his will (*yathāvaśām*); the subject is Agni who is addressed in 9 c and 10 c (*Agne*), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniṣvāttās*), and in this stanza itself (*Agnidagdhas*). *tanvām kalpayasva*: *the body* of the deceased; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādīśām ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśām tanvām cakra* (= *cakre*) *eṣāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvō, jātavedas, tābhir vahainaṃ suktām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. *āsunītim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the *spirit* (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new *body* (*tanū*); cp. x. 14, 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

## HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣās*) consisted of the nuts of a large tree called *vibhīdaka* (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रा॒वि॒षा मा॑ बृ॒हतो मा॑द॒यन्ति॑ प्रा॒वि॒षाः । मा॒ । बृ॒हतः॑ । मा॒द॒यन्ति॑ ।  
 प्र॒वा॒ति॒जा इ॒रि॒णे व॒वृ॒तानाः॑ । प्र॒वा॒ति॒जाः । इ॒रि॒णे । व॒वृ॒तानाः॑ ।

सोमस्विव मौजवतस्य भक्षो सोमस्यऽह्व । मौजऽवतस्य । भक्षः ।  
विभीदको जागृविर्मह्यमक्षान् ॥ विऽभीदकः । जागृविः । मह्यम् । अक्षान् ॥

- 1 prāvepā mā bṛható mādayanti *The dangling ones, born in a*  
pravātejā iriṇe vārvṛtānāḥ. *windy place, of the lofty (tree)*  
sómasyeva Maujavatásya bha- *gladden me as they roll on the*  
kṣó, *dice-board. Like the draught of*  
vibhídako jāgrvir máhyam *the Soma from Mūjavant, the en-*  
achān. *livening Vibhādaka has pleased me.*

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from Mount Mūjavant as the best. achān: 3. s. s ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

- २ न मा मिमेथ न जिहीळ एषा न । मा । मिमेथ । न । जिहीळि । एषा ।  
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-  
चक्ष्याहमेकपरस्य हेतोर् सीत् ।  
अनुव्रतामप जायामरोधम् ॥ अचस्य । अहम् । एकऽपरस्य । हेतोः ।  
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

- 2 ná mā mimetha, ná jihīḷa eṣā: *She does not scold me, she is*  
śivā sākhibhya utá máhyam *not angry: she was kind to friends*  
āsīt. *and to me. For the sake of a die*  
akṣásyāhām ekaparásya hetór *too high by one I have driven away*  
ánuvratām ápa jāyām arodham. *a devoted wife.*

mimetha: pf. of mith dispute. jihīḷa: pf. of hīd be angry (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparásya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). ápa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ द्वेष्टि श्वशुरं जाया रुणद्धि द्वेष्टि । श्वश्रूः । अप । जाया । रुणद्धि ।  
 न नाथितो विन्दते मर्डितारम् । न । नाथितः । विन्दते । मर्डितारम् ।  
 अश्वस्यैव जरतो वसन्त्यस्य अश्वस्यैव । जरतः । वसन्त्यस्य ।  
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me, my*  
 naddhi; *wife drives me away: the man in*  
 nā nāthitō vindate marditā- *distress finds none to pity him:*  
 ram: *'I find no more use in a gambler*  
 āśvasyeva jārato vāsniasya *than in an aged horse that is for*  
 nāhām vindāmi kitavāsya bhō- *sale.'*  
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. āśvasyaiva: agreeing with kitavāsya. jāratas: pr. pt. of jṛ waste away. kitavāsya bhōgam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।  
 यस्यागृध्वेदने वाज्यक्षः । यस्य । अगृधत् । वेदने । वाजी । अक्षः ।  
 पिता माता भ्रातर एनमाहुर् पिता । माता । भ्रातरः । एनम् । आहुः ।  
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyē jāyām pāri mṛśanti asya, *Others embrace the wife of him*  
 yasyāgrdhat védane vājī akṣāḥ. *for whose possessions the victorious*  
 pitā mātā bhrātara enam āhur: *die has been eager. Father, mother,*  
 'nā jānīmo, nāyatā baddhām *brothers say of him, 'we know him*  
 etām'. *not, lead him away bound'.*

āgrdhat: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: i. pl. pr. of jñā know. nāyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

५ यदादीध्ये न दविषाणेभिः यत् । आऽदीध्ये । न । दविषाणि । एभिः ।  
 परायज्ञोऽव हीये सखिभ्यः । परायत्ऽभ्यः । अव । हीये । सखिऽभ्यः ।  
 न्युप्तास बभ्रवो वाचमक्रतं निऽउप्ताः । च । बभ्रवः । वाचम् । अक्रत ।  
 एमीदिषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निऽकृतम् । जा-  
 रिणीऽइव ॥

५ yád ādīdhye : 'ná daviṣāṇi ebhiḥ;  
 parāyādbhyo āva hīye sākhi-  
 bhyaḥ', níuptās ca babhrāvo vācam  
 ākrataṁ, émiḍ eṣāṁ niṣkṛtām jāriṇīva.  
 When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.

ā-dīdhye: 1. s. pr. *Ā.* of *dhī* think. daviṣāṇi: iṣ ao. sb. of *du* go (of which other forms occur in the *Ā.* and the *YV.*); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from *div* play (like *a-ṣṭhaviṣam*, in a *Sūtra*, from *ṣṭhiv* spit). ebhis: with the friends. āva hīye: ps. of 1. *hā* leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of *vap* strew. ākrata: 3. pl. *Ā.* root ao. of *kr*, accented because still dependent on yád. Here we have a *Jagatī* Pāda interposed in a *Trisṭubh* stanza (cp. p. 445, f. n. 7); the same expression, vācam ākrata, by ending a Pāda in vii. 103, 8 produces a *Jagatī* Pāda in a *Trisṭubh* stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi ḍ: I go at once (p. 218). eṣāṁ: of the dice.

६ सभामेति कितवः पुङ्गमानो सभाम् । एति । कितवः । पुङ्गमानः ।  
 जेष्यामीति तन्वाऽशूशुजानः । जेष्यामि । इति । तन्वा । शूशुजानः ।  
 अचासो अस्व वि तिरन्ति कामं अचासः । अस्व । वि । तिरन्ति । कामम् ।  
 प्रतिदीव्ने दधत् आ कृतानि ॥ प्रतिऽदीव्ने । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ prchā-  
māno,  
jeṣyāmīti, tanvā śūśujānaḥ.  
akṣāśo asya ví tiranti kāmam,  
pratidīvne dádghata á kṛtāni.

*The gambler goes to the assembly  
hall, asking himself, 'shall I con-  
quer', trembling with his body.  
The dice run counter to his desire,  
bestowing on his adversary at play  
the lucky throws.*

tanvā: accent, p. 450, 2b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan: dec., 90, 3; dat. with verbs of giving (200 A 1). á dadghatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāśas; with prp. following (p. 462, 18 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

७ अचास इदं कुशिनो नितोदिनो । अचासः । इत् । अकुशिनः । नितोदिनः ।  
निष्ठत्वा नस्तपनास्तापयिष्णवः । निष्ठत्वा नः । तपनाः । तापयिष्णवः ।  
कुमारदेष्णा जयतः पुनर्हणो कुमारदेष्णाः । जयतः । पुनः हनः ।  
मध्वा संपृक्ताः कितवस्व बर्हणा ॥ मध्वा । सप्तपृक्ताः । कितवस्व । बर्हणा ॥

7 akṣāśa id aṅkuśīno nitodīno,  
nikṛtvānas tāpanās tāpayiṣṇā-  
vaḥ;  
kumārādeṣṇā, jāyataḥ punar-  
hāṇo,  
mādhvā sāmprktāḥ kitavāsya  
barhāṇā.

*The dice are hooked, piercing,  
deceitful, burning and causing to  
burn; presenting gifts like boys,  
striking back the victors, sweetened  
with honey by magic power over the  
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses.  
kumārā-deṣṇās: giving gifts and then taking them back like children.  
punarhāṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sām-prktās: pp. of prc mix. barhāṇā: inst. s. (p. 77); with objective gen. (p. 320).

८ चिप॒ञ्चा॒शः क्री॑ळति॒ व्रात॑ एषां चि॒प॒ञ्चा॒शः । क्री॑ळति॒ । व्रात॑ः । एषा॑म् ।  
 दे॒व इ॒व स॒विता॒ स॒त्यध॑र्मा । दे॒वः इ॒व । स॒विता॒ । स॒त्यध॑र्मा ।  
 उ॒ग्रस्य॑ चि॒न्म॒न्यवे॒ ना न॑मन्ते॒ उ॒ग्रस्य॑ । चि॒त् । म॒न्यवे॒ । न । न॑मन्ते॒ ।  
 राजा॑ चिदे॒भ्यो न॑म इ॒च्छ॑णोति ॥ राजा॑ । चि॒त् । ए॒भ्यः । न॑मः । इ॒त् ॥  
 छ॒णोति॑ ॥

8 tripañcāśāḥ kṛīḷati vrāta eṣāṃ, Their host of three fifties plays  
 devā iva Savitā satyādharmā : like god Savitr whose laws are  
 ugrāsya cin manyāve nā nam- true : they bow not before the wrath  
 ante ; of even the mighty ; even a king  
 rājā cid ebhyo nāma it kṛṇoti. pays them obeisance.

tripañcāśās : the evidence is in favour of interpreting this word as meaning consisting of three fifties, not consisting of fifty-three, as the number of dice normally used. devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 189, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9 ; v. 82, 2). nā : the only example in the RV. of the metrical lengthening of nā. namante, nāmas : with dat. (p. 311, k and 312, 2 a).

९ नी॒चा॒ वर्त॑न्त॒ उप॒रि॒ स्फुर॑न्त्य॒ नी॒चाः । वर्त॑न्ते । उप॒रि॒ । स्फुर॑न्ति ।  
 अ॒ह॒स्तासो॑ ह॒स्त॒वन्त॑ सह॒न्ते । अ॒ह॒स्तासः॑ । ह॒स्त॒वन्त॑म् । सह॒न्ते ।  
 दि॒व्या अ॒ङ्गारा॑ इ॒रि॒णे न्यु॑प्ताः दि॒व्याः । अ॒ङ्गाराः॑ । इ॒रि॒णे । नि॒उ॒प्ताः ।  
 शी॒ताः स॒न्तो हृद॑यं नि॒र्द॑हन्ति ॥ शी॒ताः । स॒न्तः । हृद॑यम् । निः । द॒ह॑न्ति ॥

9 nīcā vartanta, upāri sphuranti. They roll down, they spring up-  
 ahastāso hāstavantam sahante. ward. Though without hands, they  
 divyā āngārā iriṇe niuptāḥ, overcome him that has hands.  
 śītāḥ sānto, hṛdayam nīr dah- Divine coals thrown down upon  
 anti. the gaming-board, being cold, they  
 burn up the heart.

Every Pāda in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsah*—*hāstavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nir dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsya eté 'ṅgārā yád akṣāḥ the gaming-board is fire, the dice are its coals*.

- १० जा॒या त॑प्यते कित॒वस्य॑ ही॒ना जा॒या । त॑प्यते । कित॒वस्य॑ । ही॒ना ।  
 मा॒ता पु॒त्रस्य॑ च॒रतः॑ क्व॒ स्वि॒त् । मा॒ता । पु॒त्रस्य॑ । च॒रतः॑ । क्व॒ । स्वि॒त् ।  
 ऋ॒णा॒वा बिभ्य॑दन्मि॒ह्म॒नो ऋ॒ण॒वा । बिभ्य॑त् । ध॒नम् । इ॒ह्म॒नः ।  
 ऽन्ये॒षाम॑स्तु॒मुप॑ न॒क्तमेति॑ ॥ अ॒न्ये॒षाम् । अ॒स्तम् । उ॒प॑ । न॒क्तम् । ए॒ति ॥

- 10 jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler  
 mātā putrāsya cārataḥ kva svit. is grieved, the mother (too) of the  
 ṛṇāvā bibhyad dhānam ichā- son that wanders who knows where.  
 māno, Indebted, fearing, desiring money  
 anyeṣām āstam ūpa nāktam eti. he approaches at night the house of  
 others.

*hīnā*: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final *a* before *v* (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 178, 2; 195 A 5 a.

- ११ स्त्रियं॑ दृ॒ष्ट्वाय॑ कित॒वं त॑तापा- स्त्रियं॑म् । दृ॒ष्ट्वाय॑ । कित॒वम् । त॑ता॒प ।  
 न्ये॒षां जा॒यां सु॒कृतं॑ च॒ योनि॑म् । अ॒न्ये॒षाम् । जा॒याम् । सु॒कृतम् । च॒ । यो-  
 पूर्वा॑ह्नि अ॒श्वान्यु॑जे हि ब॒भून् नि॑म् ।  
 सो अ॒पिर॑न्ते वृ॒षलः॑ प॒पाद॑ ॥ पूर्वा॑ह्नि । अ॒श्वान् । यु॒युजे॑ । हि । ब॒भून् ।  
 सः । अ॒पेः । अ॒न्ते । वृ॒षलः॑ । प॒पाद॑ ॥

- 11 striyaṃ dr̥ṣṭvāya kitavāṃ ta- It pains the gambler when he  
 tāpa, sees a woman, the wife of others,  
 anyeṣām jāyām, sūkr̥taṃ ca and their well-ordered home. Since  
 yōniz he yokes the brown horses in the

pūrvāhṇé áśvān yuyujé hí ba- morning, he falls down (in the  
bhrún, evening) near the fire, a beggar.  
só agnér ánte vṛṣaláh papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). drṣtvāya: gd. of drś see, agreeing with kitavām as the virtual subject (210). strīyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनानीमहतो गणस्य यः । वः । सेनाऽनीः । महतः । गणस्य ।  
राजा व्रातस्य प्रथमो बभूव । राजा । व्रातस्य । प्रथमः । बभूव ।  
तस्मै कृणोमि न धनां रुणद्धि तस्मै । कृणोमि । न । धनां । रुणद्धि ।  
दशाहं प्राचीसूदृतं वदामि ॥ दश । अहम् । प्राचीः । तत् । सूदृतम् ।  
वदामि ॥

12 yó vaḥ senānīr maható gaṇásya, To him who as the general of  
rājā vrátasya prathamó ba- your great throng, as king has  
bhūva, become the first of your host, I  
tásmai kṛṇomi, 'ná dhanā ru- stretch forth my ten fingers—  
adhmi'; 'I withhold no money—this is truth  
dásāhām prācis, 'tád ṛtām va- I say'.  
dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dása kṛṇomi prāciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācis: A. pl. f. of prāñ, used predicatively (198, 1). tásmāi: dat. of advantage (200 B 1). ná dhanā



runadhmi : that is, 'I have no money left for you ;' these words in sense come after *prācis*, expressing what is implied by that gesture. *rtām* : predicative, *I say this as true* (198, 1).

१३ अ॒क्षैर्मा दी॒व्यः कृ॒षिमि॒तकृ॒षस्व ।      अ॒क्षैः । मा । दी॒व्यः । कृ॒षिम् । इ॒त् । कृ॒षस्व ।  
 वि॒त्त र॑मस्व ब॒हु म॒न्यमानः ।      वि॒त्ते । र॑मस्व । ब॒हु । म॒न्यमानः ।  
 तच्च॒ गावः॑ कि॒तव॒ तच्च॒ जा॒या      तच्च॒ । गावः॑ । कि॒तव॒ । तच्च॒ । जा॒या ।  
 तन्मे॒ वि च॑ष्टे स॒वि॒ताय॒मर्यः॑ ॥      तत् । मे । वि । च॒ष्टे । स॒वि॒ता । अ॒यम् ।  
 अ॒र्यः ॥

13 *akṣair mā divyaḥ; kṛṣīm it* 'Play not with dice; ply thy  
*kṛṣasva;* tillage; rejoice in thy property,  
*vitté ramasva, bahū mānya-* thinking much of it; there are thy  
*mānaḥ;* cattle, O gambler, there thy wife':  
*tātra gāvaḥ, kitava, tātra jāyā:* this Savitr here, the noble, reveals  
*tān me vi caṣṭe Savitāyām* to me.  
*aryaḥ.*

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. *dīvyas* : 2. s. inj. of *div* play with *mā* (p. 240). *ra-*  
*masva* : with loc. (204, 1 a). *tātra* : cattle and wife can be regained  
 by acquiring wealth. *caṣṭe* : 3. s. pr. of *caṣ*. *me* : dat. (200 A c).  
*ayām* : as actually present. *aryās* : noble, as upholder of moral law.

१४ मि॒त्रं कृ॒णुध्वं॑ ख॒लु मृ॒ळता॑ नो॒      मि॒त्रम् । कृ॒णुध्वम् । ख॒लु । मृ॒ळत॑ । नः ।  
 मा॒ नो॒ घोर॑रेण॒ चर॑ता॒भि धृ॒ष्णु ।      मा । नः । घोर॑रेण॒ । च॒रत॑ । अ॒भि । धृ॒ष्णु ।  
 नि॒ वो॒ नु म॒न्युर्वि॑श॒ताम॒राति॑र्      नि । वः । नु । म॒न्युः । वि॑श॒ताम् ।  
 अ॒न्यो ब॑भू॒णां प्र॑सि॒तौ न्व॑सु ॥      अ॒रातिः ।  
 अ॒न्यः । ब॑भू॒णाम् । प्र॑सि॒तौ । नु । अ॒सु ॥

14 *mitrām kṛṇudhvaṁ khālu, mṛ-* Pray make friendship, be gracious  
*lātā no.* to us. Do not forcibly bewitch us  
*mā no ghoréṇa caratābhī dhr-* with magic power. Let your wrath,  
*ṣṇú.* your enmity now come to rest. Let

ní vo nú manyúr viśatām, *another now be in the toils of the*  
 árātir. *brown ones.*

anyó babhrūṇām prásitau nú  
 astu.

mṛlātā (2. pl. ipv. of mṛd, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata<sub>abhi</sub>: with prp. following the vb. (p. 468, 20 A). dhr̥ṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

## PURUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruṣa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primæval giant named Puruṣa. The act of creation is here treated as a sacrifice in which Puruṣa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the R̥gveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the R̥gveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः

सहस्रशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रश्चक्षुः । सहस्रपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्यतिष्ठद्विंशङ्गुलम् ॥

अति । अतिष्ठत् । दशश्चङ्गुलम् ॥

1 sahasrasīrṣā Pūruṣaḥ,  
 sahasrākṣāḥ, sahasrapāt.  
 sá bhūmim viśvato vṛtvā,  
 āty atiṣṭhad daśāṅgulām.

Thousand-headed was Puruṣa,  
 thousand-eyed, thousand-footed. He  
 having covered the earth on all  
 sides, extended beyond it the length  
 of ten fingers.

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. eds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand

२ पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् । उतामृतत्वस्थेऽनो यदन्नैनातिरोहति ॥	पुरुषः । एव । इदम् । सर्वम् । यत् । भूतम् । यत् । च । भव्यम् । उत । अमृतत्वस्थ । ईशानः । यत् । अन्नैनातिरोहति ॥
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२ Pūruṣa evédāṁ sārvaṁ yād bhūtāṁ yāc ca bhāviam. utāmṛtatvásyésāno, yād ānnaenātiróhati.	<i>Puruṣa is this all, that has been and that will be. And he is the lord of immortality, which he grows beyond through food.</i>
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Puruṣa is coextensive with the whole world including the gods. bhāviam: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yād: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty aricyata in 5 c indicates that Puruṣa is the subject and yād (the gods) the object, and that the former exceeds the latter ānnaena, that is, by means of sacrificial food. The words have also been interpreted to mean: *who* (the gods) *grow up by* (sacrificial) *food*; or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा- तो ज्यायान्सु पुरुषः । पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥	एतावान् । अस्य । महिमा । अतः । ज्यायान् । च । पुरुषः । पादः । अस्य । विश्वा । भूतानि । त्रिपात् । अस्य । अमृतम् । दिवि ॥
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३ etāvān asya mahimā, áto jyáyāṁś ca Pūruṣaḥ.	<i>Such is his greatness, and more than that is Puruṣa. A fourth of</i>
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pādo 'sya víśvā bhūtāni;  
tripād asyāmṛtaṃ divi.

him is all beings, three-fourths  
of him are what is immortal in  
heaven.

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). átas : equivalent to an ab. after the cpv. (201, 3). jyáyāms ca : on the Sandhi, see 40 a. Púruṣas : a metrical lengthening for Púruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtaṃ : equivalent to amṛtatvá.

४ त्रिपादूर्ध्वं उदैत्युर्ध्वः  
पादोऽस्येहामवत्युनः ।  
ततो विष्वङ्मक्रामत  
साशनानशने अभि ॥

त्रिपात् । ऊर्ध्वः । उत । ऐत् । पुर्ध्वः ।  
पादः । अस्य । इह । अभवत् । पुनरिति ।  
ततः । विष्वङ् । वि । अक्रामत् ।  
साशनानशने इति । अभि ॥

4 tripād ūrdhvā úd ait Púruṣaḥ;  
pādo 'syehābhavat pūnaḥ.  
tāto víṣvañ ví akrāmat  
sāśanānaśané abhi.

With three quarters Puruṣa  
rose upward; one quarter of him  
here came into being again. Thence  
he spread asunder in all directions  
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130) : to the world of immortals. ihā : in this world. pūnar : that is, from his original form. tātas : from the earthly quarter. ví akrāmat abhi : distributed himself to, developed into. sāśana-anaśané : animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराळजायत  
विराजो अधि पूरुषः ।  
स जातो अत्यरिच्यत  
पश्चाद्भूमिर्मथो पुरः ॥

तस्मात् । विराट् । अजायत् ।  
विराजः । अधि । पूरुषः ।  
सः । जातः । अति । अरिच्यत् ।  
पश्चात् । भूमिम् । अथो इति । पुरः ॥

5 tāsmād Virāl ajāyata,  
Virājō ādhi Pūruṣaḥ.  
sá jātó áty aricyata  
paścād bhūmim átho purāḥ.

*From him Virāj was born, from  
Virāj Puruṣa. When born he  
reached beyond the earth behind  
and also before.*

tāsmād : from the undeveloped quarter of Puruṣa. Virāl : as intermediate between the primaeval Puruṣa and the evolved Puruṣa ; cp. x. 72, 4 : Áditer Dākṣo ajāyata, Dākṣād u Áditiḥ pári from *Aditi Dakṣa was born, and from Dakṣa Aditi*. On the Sandhi, see p. 8, n. 2. With cd ep. 1 cd. átho : 24.

६ यत्पुरुषेण हविषा  
देवा यज्ञमतन्वत ।  
वसन्तो अस्यासीदाज्यं  
ग्रीष्म इध्मः शरद्धविः ॥

यत् । पुरुषेण । हविषा ।  
देवाः । यज्ञम् । अतन्वत ।  
वसन्तः । अस्थ । आसीत् । आज्यम् ।  
ग्रीष्मः । इध्मः । शरत् । हविः ॥

6 yát Pūruṣeṇa haviṣā  
devā yajñām ātanvata,  
vasantó asyāsīd ājyaṃ,  
grīṣmā idhmāḥ, śarād dhavīḥ.

*When the gods performed a sacri-  
fice with Puruṣa as an oblation,  
the spring was its melted butter,  
the summer its fuel, the autumn its  
oblation.*

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. ātanvata : 3. pl. ipf. Ā. of tan *stretch*; this vb. is often used figuratively in the sense of *to extend* the web of sacrifice = *to carry out, perform*. dhavīḥ : 54.

७ तं यज्ञं बर्हिषि प्रौचन्  
पुरुषं जातमयतः ।  
तेन देवा अयजन्त  
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । औचन् ।  
पुरुषम् । जातम् । अयतः ।  
तेन । देवाः । अयजन्त ।  
साध्याः । ऋषयः । च । ये ॥

7 tāṃ yajñāṃ barhiṣi praukṣan  
Pūruṣaṃ jātām agratāḥ :

*That Puruṣa, born in the begin-  
ning, they besprinkled as a sacrifice*

tóna devá ayajanta,  
sādhyá řṣayaś ca yé.

on the strew: with him the  
gods, the Sādhyaś, and the seers  
sacrificed.

jātām agratás: the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prá-aukṣan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñām átanvata in 6 b. Sādhyaś: an old class of divine beings (here probably in apposition to devás), cp. 16 d. řṣayaś ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply řṣayas.

८ तस्माद्यज्ञात्सर्वजुतः

तस्मात् । यज्ञात् । सर्वजुतः ।

संभृतं पृषदाज्यम् ।

सम्भृतम् । पृषत् आज्यम् ।

पशून्तांश्चैवायव्यान्

पशून् । तान् । चैव । वायव्यान् ।

आरण्यान्ग्राम्याश्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

8 tásrnād yajñāt sarvahútaḥ  
sāmbhṛtaṁ pṛṣadājiām:  
paśún tāmś cakre vāyavyān,  
āraṇyān, grāmiāś ca yé.

From that sacrifice completely  
offered was collected the clotted  
butter: he made that the beasts of  
the air, of the forest, and those  
of the village.

tásrnād: ab. of the source (201 A 1). sāmbhṛtaṁ: as finite vb. pṛṣad-ājiām: accent, p. 455, 10 d 1. paśún: Sandhi, 40, 2. tāmś: attracted to paśún for tát (pṛṣadājiām); Sandhi, 40, 1 a. vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pada (p. 81, f. n. 3); this is one of several indications that the internal Padas (those within a hemistich) as well as the external Padas were originally independent (cp. p. 465, f. n. 4). āraṇyān: that is, *wild*. grāmiāś ca yé = grāmyān, that is, *tame*; cp. řṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वजुतः

तस्मात् । यज्ञात् । सर्वजुतः ।

ऋचः सामानि जज्ञिरे

ऋचः । सामानि । जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्

छन्दांसि । जज्ञिरे । तस्मात् ।

यजुस्सामादजायत ॥

यजुः । तस्मात् । अजायत ॥

9 tásrnād yajñāt sarvahuā  
 řcaḥ sāmāni jajñire;  
 chāndāmsi jajñire tásrnād;  
 yájus tásrnād ajāyata.

*From that sacrifice completely  
 offered were born the hymns and  
 the chants; the metres were born  
 from it; the sacrificial formula  
 was born from it.*

řcas: the Rigveda. sāmāni: the Sāmaveda. jajñire: 3. pl. pf.  
 Ā. of jan beget. yájus: the Yajurveda. This is the first (implicit)  
 mention of the three Vedas. The AV. was not recognized as the  
 fourth Veda till much later.

90 तस्मादश्वा अजायन्त  
 ये के चौमयादतः ।  
 गावो ह जज्ञिरे तस्मात्  
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।  
 ये । के । च । उमयादतः ।  
 गावः । ह । जज्ञिरे । तस्मात् ।  
 तस्मात् जाताः । अजावयः ॥

10 tásrnād áśvā ajāyanta  
 yé ké ca ubhayādataḥ.  
 gāvo ha jajñire tásrnāt;  
 tásrnāj jātā ajāvāyaḥ.

*From that arose horses and all  
 such as have two rows of teeth.  
 Cattle were born from that; from  
 that were born goats and sheep.*

yé ké ca: whatever animals besides the horse, such as asses and  
 mules, have incisors above and below. ajāvāyas: a pl. Dv. (186 A 2);  
 Dvandvas are not analysed in the Pada text.

99 यत्पुरुषं वदधुः  
 कतिधा अकल्पयन् ।  
 मुखं किमस्य कौ बाहू  
 का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । वदधुः ।  
 कतिधा । वि । अकल्पयन् ।  
 मुखम् । किम् । अस्य । कौ । बाहू इति ।  
 कौ । ऊरू इति । पादाँ । उच्येते इति ॥

11 yát Púruṣam viádadhuh,  
 katidhá ví akalpayan?  
 múkham kim asya? káu bāhú?  
 ká ūrú pádā ucyete?

*When they divided Puruṣa, into  
 how many parts did they dispose  
 him? What (did) his mouth (be-  
 come)? What are his two arms,  
 his two thighs, his two feet called?*

vi-ádadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyete: 3. du. pr. ps. of vac *speak*: Pragr̥hya-, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्  
बाह्व राजन्यः कृतः ।  
ऊरु तदस्य यद्वैश्यः  
पद्भ्यां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।  
बाह्व इति । राजन्यः । कृतः ।  
ऊरु इति । तत् । अस्य । यत् । वैश्यः ।  
पद्भ्याम् । शूद्रः । अजायत् ॥

12 brāhmanò 'sya múkham āsíd,  
bāhū rājanīaḥ kṛtāḥ;  
ūrū tād asya yád váiśyaḥ;  
padbhyām śúdró ajāyata.

*His mouth was the Brāhman.,  
his two arms were made the warrior,  
his two thighs the Vaiśya; from  
his two feet the Śúdra was born.*

In this stanza, occurs the only mention of the four castes in the RV. brāhmanò 'sya: Sandhi accent, p. 465, 17, 3. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yád váiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyām: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।  
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।  
चक्षोः । सूर्यः । अजायत् ।  
मुखात् । इन्द्रः । च । अग्निः । च ।  
प्राणात् । वायुः । अजायत् ॥

13 candráma mánaso jātás;  
cákṣoḥ sūryō ajāyata;  
múkhād Índras ca Agníś ca,  
prāṇād Vāyúr ajāyata.

*The moon was born from his  
mind; from his eye the sun was  
born; from his mouth Indra and  
Agni, from his breath Vāyu was  
born.*



Note that candrā-mās is not analysed in the Pada text. cákṣos : ab. of cákṣu used only in this passage = the usual cákṣus; in the Funeral Hymn (x. 16, 3) sūryas and cákṣus, vātas and ātmā are also referred to as cognate in nature. \*

१४ नाभ्यां आसीदन्तरिक्षं	नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णौ द्यौः समवर्तत ।	शीर्ष्णः । द्यौः । सम् । अवर्तत ।
पृथ्वां भूमिर्दिशः ओचात्	पृथ्व्याम् । भूमिः । दिशः । ओचात् ।
तथा लोकाँ अकल्पयन् ॥	तथा । लोकान् । अकल्पयन् ॥

14 nábhyā āsīd antārikṣam ;	<i>From his navel was produced</i>
śīrṣṇó dyáuḥ sām avartata ;	<i>the air ; from his head the sky was</i>
padbhyām bhūmir, dīśaḥ śrō-	<i>evolved ; from his two feet the earth,</i>
trāt :	<i>from his ear the quarters : thus</i>
tāthā lokāṁ akalpayan.	<i>they fashioned the worlds.</i>

nábhyās : ab. of nábhi inflected according to the ī dec. (p. 82 a). śīrṣṇās : ab. of śīrṣán (90, 1 a ; p. 458, 2). sām avartata : this vb. is to be supplied in c ; cp. ádhi sām avartata in x. 129, 4. akalpayan : ipf. cs. of kṛp ; *they* (the gods) *fashioned*.

१५ सप्तास्यासन्परिधयस्	सप्त । अस्य । आसन् । परिधयः ।
त्रिः सप्त समिधः कृताः ।	त्रिः । सप्त । सम् । इधः । कृताः ।
देवा यद्यज्ञं तन्वाना	देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्नन्पुरुषं पशुम् ॥	अबध्नन् । पुरुषम् । पशुम् ॥

15 saptāsyāsan paridhāyas ;	<i>Seven were his enclosing sticks ;</i>
triḥ saptā samīdhaḥ kṛtāḥ ;	<i>thrice seven were the faggots made,</i>
devā yád, yajñām tanvāná,	<i>when the gods performing the sacri-</i>
ābadhnan Púruṣam paśúm.	<i>fice bound Puruṣa as the victim.</i>

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. saptā : as a sacred number. tanvānās : cp. 8 b. ābadhnan : 3, pl. ipf. of bandh ; cp. púruṣeṇa haviṣā in 6 a and tām yajñām Púruṣam in 7 a b. paśúm : as appositional acc. (198).

१६ यज्ञेन यज्ञमयजन्त देवास	यज्ञेन । यज्ञम् । अयजन्त । देवाः ।
तानि धर्माणि प्रथमान्यासन् ।	तानि । धर्माणि । प्रथमानि । आसन् ।
ते ह नाकं महिमानः सचन्त	ते ह । नाकम् । महिमानः । सचन्त ।
यत्र पूर्वं साध्याः सन्ति देवाः ॥	यत्र । पूर्वं । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de- vās :	<i>With the sacrifice the gods sacri- ficed to the sacrifice: these were</i>
tāni dhārmāṇi prathamāni āsan.	<i>the first ordinances. These powers</i>
té ha nákaṁ mahimānaḥ sa- canta,	<i>reached the firmament where are</i>
yātra pūrve Sādhiāḥ śānti, devāḥ.	<i>the ancient Sādhyas, the gods.</i>

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

## RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta n., combined with uṣas, Night appears as a dual divinity with Dawn in the form of Uṣāsā-nákta and Náktosāsā, occurring in some twenty scattered stanzas of the Rīgveda.

x. 127. Metre: Gāyatrī.

रात्रीं व्यख्यदायती	रात्रीं । वि । व्यख्यत् । आऽयती ।
पुरुचा देव्यं चभिः ।	पुरुचा । देवी । अचभिः ।
विश्वं अधि त्रियोऽधित ॥	विश्वः । अधि । त्रियः । अधित् ॥

1 Rātrī vī akhyat āyatī  
puruṭrā devī akṣābhiḥ :  
vīśvā ādhi śrīyo 'dhita.

*Night approaching has looked  
forth in many places with her eyes :  
she has put on all glories.*

vī akhyat : a ao. of khyā see (147 a 1). ā-yatī : pr. pt. f. of ā+i go (95 a). devī : accent, p. 450, b ; metre, p. 437, a 4. akṣābhis : 99, 4 ; the eyes are stars. ādhi adhita : root ao. Ā. of dhā put (148, 1 a). śrīyas (A. pl. of śrī ; 100 b, p. 87) ; the glories of starlight.

२ और्वप्रा अमर्त्या  
निवतो देव्युद्वतः ।  
ज्योतिषा बाधते तमः ॥

आ । उ॒र । अ॒प्राः । अ॒मर्त्या ।  
नि॒वतः । दे॒वी । उ॒त॒वतः ।  
ज्योति॑षा । बा॒धते । तमः ॥

2 ā urv aprā āmartiā  
nivāto devī udvataḥ :  
jyōtiṣā bādhatē tāmaḥ.

*The immortal goddess has per-  
vaded the wide space, the depths,  
and the heights : with light she  
drives away the darkness.*

ā aprās : 3. s. s ao. of prā fill (144, 5). devī : cp. 1 b. jyōtiṣā : with starlight.

३ निरु स्वसारमस्कृतो-  
षसं देव्यायती ।  
अपेदु हासते तमः ॥

निः । ऊं इति । स्व॒सार॒म् । अ॒हृत॒ ।  
उ॒षसं॒म् । दे॒वी । आ॒य॒ती ।  
अप॑ । इत् । ऊं इति । हा॒स॒ते । तमः ॥

8 nīr u svāsāram askṛta  
Uśāsam devī āyatī :  
āpéd u hāsate tāmaḥ.

*The goddess approaching has  
turned out her sister Dawn ; away  
too will go the darkness.*

nīr askṛta : 3. s. root ao. of kṛ do ; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (A.V.) ; it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkrṇvānti, pariṣkrta, sámkrta). Uśāsam : Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u : in the second clause the pel. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate : 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

४ सा नी अद्य यस्या वयं  
नि ते यामन्नविच्छहि ।  
वृक्षे न वसति वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।  
नि । ते । यामन् । अविच्छहि ।  
वृक्षे । न । वसतिम् । वयः ॥

4 sã nõ adyá, yásyã vayám  
ní te yámann ávikṣmahi,  
vṛkṣé ná vasatím váyaḥ.

*So to us to-day thou (hast ap-  
proached), at whose approach we  
have come home, as birds to their  
nest upon the tree.*

sã : p. 294, b ; a vb. has here to be supplied, the most natural one being *hast come*, from āyatí in 3 b. yásyās . . te for tvám yásyās, a prs. prn. often being put in the rel. clause. yáman : loc. (90). ní . . ávikṣmahi : s ao. Ā., *we have turned in* (intr.). vasatim : governed by a cognate vb. to be supplied, such as *return to*. váyas : N. pl. of ví bird (99, 3 a).

५ नि यामासो अविचत  
नि पदन्तो नि पक्षिणः ।  
नि श्वेनासस्त्रिदर्थिनः ॥

नि । यामासः । अविचत ।  
नि । पदन्तः । नि । पक्षिणः ।  
नि । श्वेनासः । चित । अर्थिनः ॥

5 ní grāmāsō avikṣata,  
ní padvānto, ní pakṣinaḥ,  
ní śyenāśasā cid arthīnaḥ.

*Home have gone the villages,  
home creatures with feet, home those  
with wings, home even the greedy  
hawks.*

ní avikṣata : 3. pl. Ā. s ao. of viś enter. grāmāśas : = *villagers*. ní : note the repetition of the prp. throughout, in place of the cd. vb. : a common usage.

६ यावया वृक्षं वृक्षं  
यवय स्तेनमृम्ये ।  
अथा नः सुतरां भव ॥

यवय । वृक्षम् । वृक्षम् ।  
यवय । स्तेनम् । ऊर्म्ये ।  
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkiām vṛkam,  
yāvaya stenām, ūrmie;  
áthā naḥ sutārā bhava.

*Ward off the she-wolf and the  
wolf, ward off the thief, O Night;  
so be easy for us to pass.*

yāváyā: cs. of *yu* *separate*; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उपं मा॒ पेपि॑श्तमः

कृ॒ष्णं व्य॑क्तमस्थि॒त ।

उष॑ ऋ॒णेव॑ या॒तय॑ ॥

उपं॑ । मा॒ । पेपि॑श्त । तमः॑ ।

कृ॒ष्णम् । वि॒ऽअ॑क्तम् । अ॒स्थि॒त ।

उषः॑ । ऋ॒णा॒ऽइव॑ । या॒त॒य॒ ॥

7 úpa mā pépiśat támaḥ,  
kṛṣṇám, víaktam asthita:  
Úṣa ṛnéva yātaya.

*The darkness, thickly painting,  
black, palpable, has approached me:  
O Dawn, clear it off like debts.*

úpa asthita: 3. s. *Ā.* of root *ao.* of *sthā stand*. *pépiśat*: int. pr. pt. of *piś paint*, as if it were material. *úṣas*: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. *yātaya*: cs. of *yat*.

८ उपं॑ ते॒ गा॒ इवा॑करं

वृ॒णी॒ष्व दु॑हित॒र्दिवः॑ ।

रा॒त्रि॒ स्तोमं॑ न जि॒ग्युषे॑ ॥

उपं॑ । ते॒ । गा॒ऽइव॑ । आ॒ । अ॒कर॑म् ।

वृ॒णी॒ष्व । दु॒हि॒तः॒ । दि॒वः॒ ।

रा॒त्रि॒ । स्तोमं॑ । न । जि॒ग्युषे॑ ॥

8 úpa te gā ivākaram,  
vṛṇiṣvā, duhitar divaḥ,  
Rātri, stómaṁ ná jigryuṣe.

*Like kine I have delivered up to  
thee a hymn—choose it O daughter  
of heaven, O Night—like a song of  
praise to a victor.*

úpa á akaram (1. s. root *ao.* of *kr*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, *úpa te stómān*

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛṇiṣvā: 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyūṣe: dat. of pf. pt. of ji conquer (157 b a).

## HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्भूजो नो व्योमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रजः । नो इति । विऽओम् ।
अम्भः किमासीन्नहं गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । कस्य ।
	शर्मन् ।
	अम्भः । किम् । आसीत् । गहनम् । ग-
	भीरम् ॥

1 náśad āsīn, nó sád āsīt tadā-	There was not the non-existent
nīm;	nor the existent then; there was
nāśid rájo nó víomā paró yát.	not the air nor the heaven which is
kím āvarīvaḥ? kūha? kásya	beyond. What did it contain?
śármann?	Where? In whose protection?
āmbhaḥ kím āsīd, gáhanam ga-	Was there water, unfathomable,
bhīrám?	profound?

Cf. ŚB. x. 5, 3, 1: ná\_iva vá idám ágréśśad āsīd ná\_iva sád āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm: before the creation. āsīt: the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viómā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *ā avarīvar*: 3. s. ipf. int. of *vr cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kūha*: *where* was it? *kásya sárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ámbhas*: cp. 3 b, and TS., *āpo vá idám ágre salilám āsīt* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युरासीदमृतं न तर्हि  
न रात्र्या अहं आसीत्प्रकेतः ।  
आनीदवातं स्वधया तदेकं  
तस्माद्धान्यन्न परः किं चनास ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।  
न । रात्र्याः । अहं । आसीत् । प्रऽकेतः ।  
आनीत् । अवातम् । स्वधया । तत् । एकम् ।  
तस्मात् । ह । अन्यत् । न । परः । किम् ।  
चन । आस ॥

२ ná mṛtyúr āsīd, amṛtam ná  
tārhi.  
ná rātrīā áhna āsīt praketaḥ.  
ānīd avātām svadhāyā tād  
ékaṁ.  
tāsmād dhānyān ná parāḥ kīm  
canāsa.

*There was not death nor im-  
mortality then. There was not the  
beacon of night, nor of day. That  
one breathed, windless, by its own  
power. Other than that there was  
not anything beyond.*

*rātryās*: gen. of *rātrī* (p. 87). *áhnas*: gen. of *áhan* (91, 2).  
*ānīt*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by  
*anyād* (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp.  
note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूळ्हमये  
ऽप्रकेतं सलिलं सर्वमा इदम् ।  
तुच्छेनाभ्वपिहितं यदासीत्  
तपसस्तन्महिनाजायतेकम् ॥

तमः । आसीत् । तमसा । गूळ्हम् । अये ।  
अप्रऽकेतम् । सलिलम् । सर्वम् । आः ।  
इदम् ।  
तुच्छेन । आभु । अपिऽहितम् । यत् ।  
आसीत् ।  
तपसः । तत् । महिना । अजायत् । एकम् ॥

- 3 *tāma āsīt tāmasā gūḥām āgre;* *Darkness was in the beginning*  
*apraketām salilām sārvaṃ ā* *hidden by darkness; indistinguish-*  
*idām.* *able, this all was water. That*  
*tuchyēnābhū āpihitam yād āsīt,* *which, coming into being, was*  
*tāpasas tām mahinājāyataikam.* *covered with the void, that One*  
*arose through the power of heat.*

*gūḥām:* pp. of *guh* *hide* (69 c, cp. 3 b γ, p. 3 and 13). *ās:* 3. s. ipf. of *as* *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a Jagatī intruding in a Triṣṭubh stanza (cp. p. 445, f. n. 7). *ābhū:* the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā = mahimnā* (90, 2, p. 69).

- 8 *कामस्तदग्रे समवर्तताधि* *कामः । तत् । अग्रे । सम् । अवर्तत ।*  
*मनसो रेतः प्रथमं यदासीत् ।* *अधि ।*  
*सतो बन्धुमसति निरविन्दन्* *मनसः । रेतः । प्रथमम् । यत् । आसीत् ।*  
*हृदि प्रतीया कवयो मनीषा ॥* *सतः । बन्धुम् । असति । निः । अविन्दन् ।*  
*हृदि । प्रतिषिद्धं । कवयः । मनीषा ॥*

- 4 *kāmas tād āgre sām avarta-* *Desire in the beginning came*  
*tādhi,* *upon that, (desire) that was the*  
*mānaso rétaḥ prathamām yād* *first seed of mind. Sages seeking*  
*āsīt.* *in their hearts with wisdom found*  
*sató bāndhum āsati nīr avindan* *out the bond of the existent in the*  
*hrdī pratiṣyā kavāyo manīṣā.* *non-existent.*

*ādhi sām avartata:* 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād:* referring to *kāmas* is attracted in gender to the predicate n. *rétas*. *satás:* they found the origin of the evolved world in the unevolved. *prati-ṣyā:* the gd. in *ya* has often a long final vowel (164, 1) which is always short in the Padapāṭha. *ma-nīṣā:* inst. of *f.* in *ā* (p. 77).



५ तिरश्चीनो विततो रश्मिरेषाम् तिरश्चीनः । विततः । रश्मिः । एषाम् ।  
 अधः खिदासीऽदुपरि खिदा- अधः । खित् । आसीऽत् । उपरि । खित् ।  
 सीऽत् । आसीऽत् ।

रेतोधा आसन्नहिमान् आसन् रेतऽधाः । आसन् । महिमानः । आसन् ।  
 स्वधा अवस्तात्यतिः परस्तात् ॥ स्वधा । अवस्तात् । प्रत्यतिः । परस्तात् ॥

5 tiraścīno vitato raśmīr eṣām :      *Their cord was extended across :*  
 adhāḥ svid āsīḥd, upāri svid      *was there below or was there above?*  
 āsīḥt P      *There were impregnators, there were*  
 retodhā āsan, mahimāna āsan;      *powers; there was energy below,*  
 svadhā avāstāt, prāyatih parās-      *there was impulse above.*  
 tāt.

raśmīs: the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pári yó raśmínā divó ántān mamé pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth*; cp. also the expression sūtram vitatam (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīt: accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āsīḥt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatīs and svadhā. In TS. iv. 3, 11, 1, mention is made of tráyo mahimānaḥ connected with fertility. svadhā: this is one of the five examples of a N. f. in ā left uncontracted with a following vowel: it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अद्वा वेद क इह प्र वोचत् कः । अद्वा । वेद । कः । इह । प्र । वोचत् ।  
 कुत आजाता कुत इयं विश्वेष्टिः । कुतः । आऽजाता । कुतः । इयम् । वि  
 अर्वादेवा अस्य विसर्जनेना- ऽश्वेष्टिः ।  
 था को वेद यत आबभूव ॥ अर्वाक् । देवाः । अस्य । विऽसर्जनेन ।  
 अथ । कः । वेद । यतः । आऽबभूव ॥

6 kó addhā veda? ká ihá prá Who knows truly? Who shall  
 vocat, here declare, whence it has been  
 kúta ājātā, kúta iyám vísṛṣṭih? produced, whence is this creation?  
 arvāg devā asyā visárjanena: By the creation of this (universe)  
 áthā kó veda yáta ābabhūva? the gods (come) afterwards: who  
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvāk: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विश्वेष्टिर्यत आबभूव इयम् । विऽश्वेष्टिः । यतः । आऽबभूव ।  
 यदि वा दधि यदि वा न । यदि । वा । दधि । यदि । वा । न ।  
 यो अस्याध्वः परमे व्योमन् यः । अस्व । अधिऽअध्वः । परमे । वि  
 सो अङ्ग वेद यदि वा न वेद ॥ ऽव्योमन् ।  
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám vísṛṣṭir yáta ābabhūva; Whence this creation has arisen;  
 yádi vā dadhé yádi vā ná: whether he founded it or did not:  
 yó asyādhyakṣaḥ paramé vyo- he who in the highest heaven is its  
 man surveyor, he only knows, or else he  
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyòman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 8 a).

## YAMÁ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Brhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Āngirases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādābāsa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

(As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed.) He goes back to the Indo-Iranian period, for the primæval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृक्षे सुपलाशे

देवैः संपिबन्ति यमः ।

अत्रा नो विप्रपतिः पिता

पुराणाँ अनु वेनति ॥

यस्मिन् । वृक्षे । सुपलाशे ।

देवैः । सम्पिबन्ति । यमः ।

अत्र । नः । विप्रपतिः । पिता ।

पुराणान् । अनु । वेनति ॥

1 yásmin vṛkṣé supalāśé  
deváih sampíbate Yamáh,  
átrā no viśpátih pitá  
purāṇāñ ánu venati.

*Beside the fair-leaved tree under  
which Yama drinks together with  
the gods, there our father, master  
of the house, seeks the friendship of  
the men of old.*

yásmin: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampíbate: *drinks Soma with*. átrā: with metrically long final vowel (cp. 433, 2 A). nas: *our* i. e. *of me* and the other members of the family. pitá: *my deceased father*. purāṇāñ: *ancient ancestors*; Sandhi, 39. ánu venati: *that is, associates with them*.

२ पुराणाँ अनुवेनन्तं  
चरेन्तं पापयामुया ।  
असूयन्नभ्यचाकाशं  
तस्माँ असृह्यं पुनः ॥

पुराणान् । अनुवेनन्तम् ।  
चरेन्तम् । पापया । असूया ।  
असूयन् । अभि । अचाकाशम् ।  
तस्मै । असृह्यम् । पुनरिति ॥

2 purāṇāñ anuvénantam,  
cárantam pāpáyāmuyá,  
asūyáñn abhy ācākaśam:  
tásmā asprhayam púnah.

*Him seeking the friendship of  
the men of old, faring in this evil  
way, I looked upon displeased: for  
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyá: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpá similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyán: *being displeased*, that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

३ यं कुमारं नवं रथम्  
अचक्रं मनसाहृणोः ।  
एकं विद्यतः प्राञ्चम्  
अपञ्चन्धि तिष्ठसि ॥

यम् । कुमारं । नवम् । रथम् ।  
अचक्रम् । मनसा । अहृणोः ।  
एकं ईषम् । विद्यतः । प्राञ्चम् ।  
अपञ्चन् । अधि । तिष्ठसि ॥

३ yám, kumāra, nāvam rátham  
acakráṃ mānasākṛṇoḥ,  
ékeṣam viśvátaḥ prāñcam,  
ápaśyann ádhi tiṣṭhasi.

*The new car, O boy, the wheelless,  
which thou didst make in mind,  
which has one pole, but faces in all  
directions, thou ascendest seeing  
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. *aca-*  
*krám* : perhaps because the dead are wafted to Yama by Agni. *éka*  
and *viśvátas* are opposed : though it has but one pole, it has a front  
on every side. *ápaśyan* : because dead.

४ यं कुमारं प्रावर्तयो  
रथं विप्रेभ्यस्परि ।  
तं सामानु प्रावर्तत  
समितो नाव्याहितम् ॥

यम् । कुमार । प्र । अवर्तयः ।  
रथम् । विप्रेभ्यः । परि ।  
तस् । साम । अनु । प्र । अवर्तत ।  
सम् । इतः । नावि । आऽहितम् ॥

४ yám, kumāra, prāvartayo  
rátham viprebhas pári,  
tám sāmānu prāvartata,  
sám itó nāví āhitam.

*The car, O boy, that thou didst set  
rolling forth away from the priests,  
after that there rolled forth a chant  
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *pra-*  
*āvartayas* : 2. s. ipf. cs. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ;  
analysed by the Padapāṭha, as *prá āvartayas* ; cp. note on viii.  
48, 2 a. *ānu* *prá āvartata* : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1 ;  
p. 466, 19 ; p. 468, 20 a. *viprebhas* : the priests officiating at the  
funeral ; abl. governed by *pári* (176, 1 a) ; Sandhi, 48, 2 a. *sám*  
*ā-hitam* : accent, p. 462, 13 b. *nāví* : the funeral chant is placed on  
a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारमजयद्  
रथं को निर्वर्तयत् ।  
कः स्वित्तद्वय नो ब्रूयाद्  
अनुदेयी यथाभवत् ॥

कः । कुमारम् । अजयत् ।  
रथम् । कः । निः । अवर्तयत् ।  
कः । स्वित् । तत् । अय । नः । ब्रूयात् ।  
अनुदेयी । यथा । अभवत् ॥

5 kâḥ kumārām ajanayad ?  
 rátham kó nír avartayat ?  
 kâḥ svit tát adyá no brūyād,  
 anudéyī yáthābhavat ?

*Who generated the boy? Who  
 rolled out his car? Who pray  
 could tell us this to-day, how his  
 equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: cp. yám prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथामवदनुदेयी  
 ततो अग्रमजायत ।  
 पुरस्ताद्बुध्न आततः  
 पश्चान्निरयणं कृतम् ॥

यथा । अववत् । अनुदेयी ।  
 ततः । अग्रम् । अजायत ।  
 पुरस्तात् । बुध्नः । आततः ।  
 पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,  
 tátō ágram ajāyata;  
 purástād budhná átataḥ;  
 paścān nirāyaṇam kṛtām.

*As the equipment was, so the top  
 arose; in front the bottom ex-  
 tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सार्दनं  
 देवमानं यदुच्यते ।

इदम् । यमस्य । सार्दनम् ।  
 देवमानम् । यत् । उच्यते

इयमस्य धम्यते नाळीर

अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्य । धम्यते । नाळीः ।

अयम् । गीः ऽभिः । परिऽस्कृतः ॥

7 idām Yamāsya sādānam  
devamānām yād ucyāte.  
iyām asya dhamyate nālīr.  
ayām gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is  
called the abode of the gods. This  
is his flute that is blown. He it is  
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sādānam* : note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sādānam* occurs about a dozen times in the RV., beside the much commoner *sādanam*. *nālīs* : with *s* in the nom. (100, 1 a). There is one syllable too many in *c* (ep. p. 428, 2 a). *ayām* : Yama. *páriṣkṛtas* : note that the Pada text removes the unoriginal *s* (p. 145, f. n. 1; ep. note on x. 127, 3 a). *gīrbhīs* : dec. 82; accent, p. 458, c 1.

## VÁTA

This god, as *Vāta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Vāta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Parjanya*, while *Vāyu* is often similarly linked with Indra as *Indra-Vāyú*. *Vāta* is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: *Trīṣṭubh*.

१ वातस्य नु महिमानं रथस्य  
रुजन्निति स्तनयन्नस्य घोषः ।  
द्विविद्युर्ग्रात्यरुणानि कृण्वन्  
उतो एति पृथिव्या रेणुमस्यन् ॥

वातस्य । नु । महिमानम् । रथस्य ।  
रुजन् । एति । स्तनयन् । अस्य । घोषः ।  
द्विविऽद्युक् । याति । अरुणानि । कृण्वन् ।  
उतो इति । एति । पृथिव्या । रेणुम् ।  
अस्यन् ॥

1 Vātasya nū mahimānam rá- (I will) now (proclaim) the  
 thasya : greatness of Vāta's car : its sound  
 rujānn eti, stanáyann asya goes shattering, thundering. Touch-  
 ghóṣaḥ. ing the sky it goes producing ruddy  
 divispṛg yāti aruṇāni kṛṇvānn; hues; and it also goes along the  
 utó eti prthivyā reṇúm ásyān. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 32, Índrasya nū vīryāni prá vocam, and of i. 154 Viṣṇor nū kaṁ vīryāni prá vocam. rujān : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanáyan : used predicatively like a finite vb. (207) or eti may be supplied. aruṇāni : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya : accent, p. 452. utó : 24. prthivyā : inst. expressing motion over (199, 4).

२ सं प्रेरते अनु वातस्य विष्ठा सम। प्र। ईरते। अनु। वातस्य। विऽस्थाः।  
 ऐनं गच्छन्ति समनं न योषाः। आ। एनम्। गच्छन्ति। समनम्। न।  
 तामिः सयुक्सरथं देव ईयते योषाः।  
 ऽस्य विश्वस्य भुवनस्य राजा॥ तामिः। सऽयुक्। सऽरथम्। देवः।  
 ईयते।

अस्य। विश्वस्य। भुवनस्य। राजा॥

2 sām prérate ānu Vātasya viṣṭhā : The hosts of Vāta speed on  
 ānam gachanti sámanam ná together after him : they go to him  
 yóṣāḥ. as women to a festival. The god,  
 tābhiḥ sayúk sarátham devá the king of all this world, united  
 iyate, with them, goes on the same car.  
 asyá víśvasya bhúvanasya rájā.

sām prá irate : 3. pl. pr. Ā. of īr; p. 468, 20 a. viṣṭhās : though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yóṣās are com-





ghóṣā́ id asya śṛṇvire, ná rū- (but) *his form is not* (seen). *To*  
 páṃ. *that Vāta we would pay worship*  
 tásmāi Vātāya haviṣā vidhema. *with oblation.*

ātmā́: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. dṛśyate is here easily supplied. vidhema: with dat. (200 Af).



## VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

### ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lo. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. pra. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in ā-tas, ā-tra, ā-tha,  
a-smāi, a-syā.  
amā attain, v. aśnōti, aśnuté: see aś.  
āmh-as, n. distress, trouble, ii. 33, 2. 3;  
iii. 59, 2; vii. 71, 5.

ak-tū, m. ointment; beam of light; (clear)  
night, x. 14, 9 [aṁj anoint].  
akṣ-ā, m. dice for playing, pl. dice, x.  
34, 2. 4. 6. 7. 13 [perhaps eye  
= spot].

akṣ-ān, n. eye (weak stem of ākṣi), x. 127, 1.  
 ā-kṣi-ya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. kṣi *destroy*].  
 akhkhālī-kṛtyā, gd. *having made a croak*, vii. 103, 3.  
 Ag-nī, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; *god of fire, Agni*, i. 1-7, 9; 85, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. *ig-ni-s*, Slav. *og-nī*].  
 agni-dagdha, Tp. od. *burnt with fire*, x. 15, 14 [pp. of dah *burn*].  
 agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.  
 agni-svātā, od. Tp. *consumed by fire*, x. 15, 11 [pp. of svād *taste well*].  
 āg-ra, n. *front; beginning; top*, x. 135, 6; lc. *āgre in the beginning*, x. 129, 3, 4.  
 āgra-tās, adv. *in the beginning*, x. 90, 7.  
 a-ghn-yā, f. cow, v. 83, 8 [gdv. *not to be slain, from han slay*].  
 aṅkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [aṅkuśā *hook*].  
 1. āṅg-a, n. *limb*, ii. 38, 9.  
 2. aṅgā, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].  
 āṅgāra, m. *coal*, x. 34, 9.  
 āṅgira, m. *name of an ancient seer*, iv. 51, 4.  
 āṅgiras, m. pl. *name of a group of ancestors*, v. 11, 6; x. 14, 3, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. *ἀγγελος* 'messenger'].  
 ac bend, I. P. ācati. ūd-, *drive up*, v. 83, 8.  
 a-cakrā, a. (Bv.) *wheelless*, x. 135, 3.  
 ā-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.  
 a-cit-e, dat. inf. *not to know*, vii. 61, 5.  
 ā-citti, f. (K.) *thoughtlessness*, vii. 86, 6.  
 a-citrā, n. *darkness, obscurity*, iv. 51, 3.  
 ā-cyuta, pp. (K.) *not overthrow, unshakable*, i. 85, 4.  
 acyuta-cyūt, a. (Tp.) *moving the immovable*, ii. 12, 9.  
 ācha, prp. with acc., *unto*, viii. 48, 6.  
 aj *drive*, I. P. ājati [Lat. *ago* 'lead', 'drive', Gk. *ἀγω* 'lead'].  
 ā- drive up, vi. 54, 10.  
 ūd- *drive out*, ii. 12, 3; iv. 50, 5.  
 ajā-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6, 10 [māyū, m. *bleat*].  
 a-jāra, a. (K.) *unaging*, i. 160, 4 [jā *waste away*].

ā-jasra, a. (K.) *eternal*, ii. 35, 8 [unfailing: jas *be exhausted*].  
 ajāvi, m. pl. Dv. od. *goats and sheep*, x. 90, 10 [ajā + āvi].  
 a-jur-yā, a. *unaging*, iv. 51, 6 [jur *waste away*].  
 aṅj, VII. P. anākti *anooint*; Ā. anūktē *anooint oneself*, viii. 29, 1.  
 āṅjas-ā, adv. *straightway*, vi. 54, 1 [inst. of āṅjas *ointment*: = with gliding motion].  
 aṅj-ī, n. *ornament*, i. 85, 3; viii. 29, 1 [aṅj *anooint*].  
 ā-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 8; *than that*, x. 90, 3.  
 ati-rātrā, a. (celebrated) *overnight*, vii. 103, 7 [rātrī *night*].  
 ātka, m. *robe*, ii. 35, 14.  
 āty-etavāi, dat. inf. *to pass over*, v. 83, 10 [āti + i *go beyond*].  
 ā-tra, adv. *here*, i. 154, 6; ii. 35, 6.  
 ā-trā, adv. *then*, vii. 103, 2; *there*, x. 135, 1.  
 Ātri, m. *an ancient sage*, vii. 71, 5.  
 ā-tha, adv. *then*; *so*, vi. 54, 7.  
 Āthar-van, m. pl. *name of a group of ancient priests*, x. 14, 6.  
 ā-thā, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; *so*, x. 127, 6.  
 ātho, adv. *and also*, x. 90, 5 [ātha + u].  
 ad, eat, II. P. ātti, ii. 35, 7; x. 15, 3, 11, 12 [Lat. *edo*, Gk. *ἔδω*, Eng. *eat*].  
 ā-dabdha, pp. (K.) *uninjured*, iv. 50, 2 [dabh *harm*].  
 ā-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, *freedom, from 3. dā bind*].  
 ad-dhā, adv. *truly*, x. 129, 6 [in this manner: a-d *this* + dhā].  
 a-dyā, adv. *to-day*, i. 85, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; *now*, x. 15, 2 [perhaps = a-dyavi *on this day*].  
 ā-dri, m. *rock*, i. 85, 5 [not splitting: cṛ *pierce*].  
 ādri-dugdha, Tp. od. *pressed out with stones*, iv. 50, 3 [pp. of duh *milk*].  
 ādha-ra, a. *lower*, ii. 12, 4.  
 adhās, adv. *below*, x. 129, 5.  
 ādhi, prp. with loc., *upon*, i. 85, 7; v. 83, 9; vii. 103, 5; with ab. *from*, x. 90, 5.  
 ādhy-aksa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eye upon].  
 adhvarā, m. *sacrifice*, i. 1, 4, 8; iv. 51, 2.

adhvar-yū, m. officiating priest, vii. 103, 8.

a-dhvasmān, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].

an breathe, II. P. āniti, x. 129, 2 [Go. an-an 'breathe'].

ān-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.

ān-abhi-mīlā-tarpa, a. (Bv.) having an unfaded colour, ii. 35, 13.

ā-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.

an-amivā, a. (Bv.) diseaseless, iii. 59, 8; n. health, x. 14, 11 [āmivā disease].

ān-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀν-αγής 'innocent'].

an-idhmā, a. (Bv.) having no fuel, ii. 35, 4.

ā-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].

ā-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mis, f. wink].

ā-nivīśamāna, pr. pt. ā. unresting, vii. 49, 1 [ni + viś go to rest].

ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].

ān-ika, n. face, ii. 35, 11 [an breathe].

ānu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.

anu-kāmām, (acc.) adv. according to desire, viii. 48, 8.

anu-dēyī, f. equipment (?), x. 185, 5. 6 [f. gdv. of anu-dā to be handed over].

anu-paspaśānā, pf. pt. ā. having spied out, x. 14, 1 [spaś spy].

anu-madyā-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.

anu-vēnant, pr. pt. seeking the friendship of (acc.), x. 135, 2.

ānu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].

ān-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misled, wrong, 86, 6 [rtā right].

an-enās, a. (Bv.) guiltless, vii. 86, 4 [ēnas gull].

ānta, m. end, iv. 50, 1; edge, proximity: lc. ānte near, x. 34, 16.

antār, prp. with lc. within, i. 35, 9; ii. 12, 3; 35, 7; iv. 51, 3; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].

antāri-ksa, n. air, atmosphere, i. 35, 7. 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: ksa = 1. kṣi dwell].

ānti-tas, adv. from near, iii. 59, 2 [ānti in front, near].

āndh-as, n. Soma plant; juice, i. 85, 6 [Gk. ἀνθ-ος 'blossom'].

ān-na, n. food, ii. 35, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad ear].

anyā, prn. a. other, ii. 35, 8. 8. 18; x. 34, 4. 10. 11. 14; 129, 2; with ab.

= than, ii. 38, 11; anyō-anyā one-another, vii. 103, 3. 4. 5; anyē-anyē,

anyāh-anyāh some-others, x. 14, 3; ii. 85, 3 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].

āp, f. water, pl. N. āpas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 103, 2; A. apās, v. 83, 6; inst. adbhīś, x. 14, 9; G. apām,

i. 35, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 168, 8; L. apsu, ii. 35, 4. 5. 7. 8; vii. 103, 5

[Av. ap 'water'].

apa-dhā, f. unclosing, ii. 12, 3.

āpa-bhartavāi, dat. inf. to take away, x. 14, 2 [bhr bear].

apa-bhartī, m. remover, ii. 33, 7 [bhr bear].

ā-paśyant, pr. pt. (K.) not seeing, x. 135, 3.

āpas, n. work, i. 35, 9 [Lat. opus 'work'].

apās, a. active, i. 160, 4.

apās-tama, spv. a. most active, i. 160, 4.

Apām nāpāt, m. son of waters, name of a god, ii. 33, 13; 35, 1. 3. 7. 9.

āpi-hita, pp. covered, x. 129, 3 [dhā put].

apic-yā, a. secret, ii. 35, 11 [apic contraction of a presupposed api-añc].

a-praketā, a. (Bv.) indistinguishable, x. 129, 3 [praketā perception].

ā-pratīta, pp. (K.) irresistible, iv. 50, 9 [pratī + pp. of i go].

a-pramrśyā, gdv. not to be forgotten, ii. 35, 6 [mrś touch].

ā-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].

abhi-kṣipānt, pr. pt. lashing, v. 83, 3.

abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.

abhimāt-in, m. adversary, i. 35, 3 [abhi-māti, f. hostility].

abhi-vrṣta, pp. rained upon, vii. 103, 4.

abhiṣṭi-dyumnā, a. (Bv.) splendid & help, iv. 51, 7 [dyumnā, n. splendour].

abhiṣṭi-śavas, a. (Bv.) strong to help, iii. 59, 8 [śavas, n. might].

- abhīti, f. *attack*, ii. 83, 5 [abhī + itī].  
 abhī-vṛta, pp. *adorned*, i. 85, 4 [i. vr cover].  
 ā-bhva, a. *monstrous*; n. *force*, ii. 83, 10; *monster*, iv. 51, 9 [non-existent, monstrous : -bhū be].  
 ā-manya-māna, pr. pt. Ā. *not thinking = unexpected*, ii. 12, 10 [man think].  
 ā-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.  
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā friend].  
 āmita-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.  
 āmi-vā, f. *disease*, i. 85, 9; ii. 83, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmī-ti].  
 amu-y-ā, inst. adv. *in this way, so*, x. 185, 2 [inst. f. of amū this used in the inflexion of ayām].  
 ā-mūra, a. (K.) *wise*, vii. 61, 5 [not foolish : mūrā].  
 a-mṛta, a. *immortal*; m. *immortal being*, i. 85, 2; vii. 68, 5; viii. 48, 8<sup>2</sup>; n. *what is immortal*, i. 85, 6; x. 90, 8; *immortality*, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. ἀμρτος 'immortal'].  
 amṛta-tvā, n. *immortality*, x. 90, 2.  
 āmbh-as, n. *water*, x. 129, 1.  
 ā-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.  
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 8, 8; viii. 48, 10; x. 34, 18 (= here); he, i. 160, 4; x. 185, 7.  
 a-yās, a. *nimble*, i. 154, 6 [not exerting oneself : yās = yas heat oneself].  
 a-rapās, a. (Bv.) *unscathed*, ii. 83, 6; x. 15, 4 [rāpas, n. *infirmity, injury*].  
 āram-kṛta, pp. *well-prepared*, x. 14, 18 [made ready].  
 ār-am, adv. *in readiness*; with kṛ do service to (dat.), vii. 86, 7.  
 ā-rāti, f. *hostility*, ii. 85, 6; iv. 50, 11; viii. 48, 8; x. 34, 14 [non-giving, nigardliness, enmity].  
 a-rī, m. *niggard, enemy*, gen. aryaś, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth : rī = rai; 1. indigent; 2. niggardly].  
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injure].  
 ar-unā, a. f. f. *ruddy*, x. 15, 7; n. *ruddy hue*, x. 168, 1.  
 ar-uṣā, a. *ruddy*, i. 85, 5; vii. 71, 1.  
 a-reṇū, a. (Bv.) *dustless*, i. 85, 11 [reṇū m. dust].  
 ark-ā, m. *song*, i. 85, 2; x. 15, 9 [arc sing].  
 arc sing, *praise*, I. ārcati. sām-, *praise universally*, pf. ārcé, i. 160, 4.  
 ārc-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.  
 arṇa-vā, a. *waving*, viii. 68, 2; m. *flood*, i. 85, 9.  
 ār-tha, n. *goal*, vii. 68, 4 [what is gone for : r go].  
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].  
 ar-pāya, cs. of r go. ūd- *raise up*, ii. 83, 4.  
 arya, a. *noble*, vii. 86, 7; x. 34, 13; m. *lord*, ii. 35, 2.  
 Arya-mán, m. *name of one of the Ādityas*, vii. 68, 6.  
 ār-vant, m. *steed*, ii. 83, 1; vii. 54, 5 [speeding : r go].  
 arvāk, adv. *hither*, x. 15, 4, 9; *afterwards*, x. 129, 6.  
 arvāñc, a. *hitherto*, i. 85, 10; v. 88, 6.  
 ārh-ant, pr. pt. *worthy*, ii. 83, 10<sup>2</sup>.  
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 35, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; *quicken*, v. 83, 4.  
 ava-tā, m. *well*, i. 85, 10; iv. 50, 3 [áva down].  
 a-vadyā, n. *blemish*, x. 14, 8 [gdv. not to be praised, blameworthy].  
 avā-nī, f. *river*, v. 11, 5 [áva down].  
 ava-pāśyant, pr. pt. *looking down on* (acc.), vii. 49, 8.  
 ava-mā, spv. a. *lowest*; *nearest*, ii. 85, 12; *latest*, vii. 71, 8 [áva down].  
 ava-yātf, m. *appeaser*, viii. 48, 2.  
 āva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [áva down].  
 āv-as, n. *help*, i. 85, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].  
 āva-sāna, n. *resting place*, x. 14, 9 [unbinding, giving rest : āva + sā = si tie].  
 avās-tāt, adv. *below*, x. 129, 5.  
 avas-yū, a. *desiring help*, iv. 50, 9.  
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [vātā wind].  
 av-i-tf, m. *helper*, ii. 12, 6.  
 a-vīra, a. (Bv.) *sonless*, vii. 61, 4 [vīrā hero].  
 a-vṛkā, a. (K.) *friendly*, x. 15, 1 [not harming : vṛka wolf].

a-vyathyá, gdv. *immovable*, ii. 35, 5 [vyath *water*].

as reach, obtain, V. asnóti, asnuté, i. 1, 3; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii. 103, 9.

abhi- attain to (acc.), i. 154, 5.

ás-man, m. *rock*, ii. 12, 3 [Av. *asman* 'stone'; Gk. ἀκμων 'anvil'].

ás-va, m. *horse*, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 8. 5; x. 34, 3. 11; 90, 10 [Lat. *equus* 'horse', Gk. ἵμνος, OS. *shu*].

ásva-magha, a. (Bv.) *rich in horses*, vii. 71, 1 [maghā *bounty*].

Ásv-in, m. du. *horsemen*, name of the twin gods of dawn, vii. 71, 2. 3. 6.

asṭáu, nm. *eight*, i. 35, 8.

as be, IL P.: pr. 2. ási, i. 1, 4; ii. 12, 15; 33, 3; 3. ásti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl.

1. smási, vi. 54, 9; viii. 43, 9;

3. sánti, i. 85, 12; x. 90, 16; ipv.

ástu, v. 11, 5; vii. 86, 8<sup>2</sup>; x. 15, 2;

sántu, vii. 63, 5; op. syāma, iii. 59,

3; iv. 50, 6; 51, 10. 11; viii. 43, 12.

13; ipf. 3. ás, x. 129, 3; ásit, x. 34,

2; 90, 6. 12. 14; 129, 14. 2<sup>2</sup>. 3<sup>2</sup>. 4. 5<sup>2</sup>;

ásan, x. 90, 15. 16; 129, 5<sup>2</sup>; pf. ása,

vii. 86, 4; x. 129, 2; ásur, iv. 51, 7.

ápi- be or remain in (loc.); syāma, iii. 59, 4; x. 14, 6.

pári be around, celebrate, 2. pl. stha, vii. 103, 7.

prá- be pre-eminent, ipv. astu, iii. 59, 2.

ás-at, pr. pt. n. the non-existent, x. 129, 1. 4.

a-saścát, a. (Bv.) *inexhaustible*, i. 160, 2 [having no second, saścát: sac follow].

ás-ita, (pp.) a. *black*, iv. 51, 9.

á-samprsta, pp. (K.) *uncleansed*, v. 11. 3 [mṛj wipe].

ás-u, m. *life*, x. 14, 12; 15, 1 [1. as exist].

asu-tṛp, a. (Tp.) *life-stealing*, x. 14, 12 [tṛp delight in].

ásu-niti, f. *spirit-guidance*, x. 15, 14.

ásu-ra, m. *divine spirit*, i. 35, 7. 10; v. 83, 6 [Av. *ahura*].

asur-yā, n. *divine dominion*, ii. 33, 9; 35, 2.

asūyánt, pr. pt. *displeased, resentful*, x. 135, 2.

ás-ta, n. *home, abode*, x. 14, 8; 34, 10.

asmá, prn. stem of 1. prs. pl.; A. asmán us, viii. 48, 8. 11; x. 15, 5; D.

asmábhyam to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12; Ab. asmád from us, ii. 33, 2; vii. 71, 1. 2; than us, ii. 33, 11; G. asmá-kam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10. 11; viii. 48, 10; asmāsu on us, iv. 51, 10.

a-smín, L. of prn. root a, in this, ii. 35, 14; iv. 50, 10; x. 14, 5.

á-smera, a. (K.) *not smiling*, ii. 35, 4.

a-smái, D. of prn. root a, to him, ii. 35, 5. 12; for him, x. 14, 9; unaccented, asmai to or for him, ii. 12, 5. 13; 35, 2. 10; vi. 54, 4; vii. 63, 5; x. 14, 9. 11.

a-syá, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 163, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 43, 12; x. 34, 4. 6; 90, 3<sup>2</sup>. 4. 6. 12<sup>2</sup>. 15; 129, 7; 135, 7; 163, 1.

ás-yant, pr. pt. *scuttling*, x. 163, 1 [as throw].

a-syái, D. f. of prn. root a, to that, ii. 33, 5.

ah say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.

āha, emphasizing pcl., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.

āhan, n. *day*, viii. 43, 7; x. 129, 2.

ahám, prs. prn., I, viii. 86, 7; x. 15, 3; 34, 2. 3. 12.

āhar, n. *day*, vii. 103, 7.

āhas, n. *day*, x. 163, 3.

a-hastá, a. (Bv.) *handless*, x. 34, 9.

āh-i, m. *serpent*, ii. 12, 3. 11 [Av. aži, Gk. ἔχιδνα 'viper', Lat. angui-s].

á-hrṇāna, pr. pt. A. *free from wrath* [hr be angry].

Ā, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L, in, i. 85, 4; ii. 35, 7. 8; iii. 59, 3; viii. 43, 6.

ā, pcl. *quite, very*, ii. 12, 15; with D, viii. 43, 4.

ā-gata, pp. *come*, vii. 103, 3. 9 [gam go].

ā-gam-istha, a. spv. *coming most gladly*, x. 15, 3.

āg-as, n. *sin*, vii. 86, 4; x. 15, 6 [cp. Gk. ἄγος 'guilt'].

āc-ya, gd. *bending*, x. 15, 6 [ā+ac bend].

ā-jāta, pp. *produced*, x. 129, 6 [jan generate].



āj-ya, n. *melted outter*, x. 90, 6 [ā-añj *anoint*].

āñi, m. *axle-end*, i. 85, 6.

ā-tata, pp. *extended*, x. 135, 6 [tan *stretch*].

ā-tasthivāms, red. pf. pt. *having mounted*, ii. 12, 8 [ā + sthā *stand*].

āt-mān, m. *breath*, x. 168, 4 [Old Saxon *āthom* 'breath'].

Ādityā, m. *son of Aditi*, iii. 59, 2. 8. 5.

āp obtain, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. *ap-iscor* 'reach', *ap-ere* 'seize'].

ā-bhis, I. pl. f. of prn. root a, *with these*, v. 83, 1.

ā-bhū, a. *coming into being*, x. 129, 3.

āmā, n. *raw, unbaked*, ii. 85, 6 [Gk. *ἀμῶς* 'raw'].

ā-yat-i, pr. pt. f. *coming*, x. 127, 1. 8 [ā + i *go*].

āyas-ā, n. f. f. *made of iron*, viii. 29, 8 [āyas *iron*].

āy-ū, a. *active*; m. *living being, mortal*, iii. 59, 9 [i *go*].

ā-yudh-a, n. *weapon*, viii. 29, 5 [ā + yudh *fight*].

āy-us, n. *span of life*, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i *go*].

āranya, a. *belonging to the forest*, x. 90, 8 [āranya].

ār-ohant, pr. pt. *scaling*, ii. 12, 12 [ruh *mount*].

āvis, adv. *in view*, with kr, *make manifest*, v. 83, 3.

ās-ū, a. *swift*, vii. 71, 5 [Gk. *ἀσύν*].

āsū-hēman, a. (Bv.), *of swift impulse*, ii. 85, 1.

ā-sām, gen. pl. f. of the prn. root a, *of them*, iv. 51, 6.

ās-ina, irr. pr. pt. ā, *sitting*, x. 15, 7 [ās *sit*].

ā-hita, pp. *placed in* (lc.), viii. 29, 4; x. 14, 16; *with sām placed upon* (lc.), x. 185, 4 [dhā *put*].

ā-huta, pp. *to whom offering is made*, v. 11, 3.

I go, II. P. ēmi, x. 84, 5; ēti, iv. 50, 8; x. 84, 6; 163, 12; yānti, vii. 49, 1; *approach* (acc.), viii. 48, 10; āyan, pr. sb. *pass*, vii. 61, 4; *attain*, vii. 68, 4; pf. iyūr, x. 15, 1. 2.

ānu- *go after*, vi. 54, 5; *follow* (acc.), viii. 63, 5.

āpa- *go away*, x. 14, 9.

abhi- *come upon*, ipf. āyan, vii. 103, 2.

āva- *appease*: op. iyām, vii. 86, 4.

ā- *come*, ii. 83, 1; v. 83, 6; *go to*, x. 14, 8.

ūpa ā- *come to* (acc.), i. 1, 7.

ūd- *rise*, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.

ūpa- *approach*, vii. 86, 3; 103, 3; x. 14, 10; 84, 10; *flow to*, ii. 35, 8.

pārā- *pass away*, pf. iyūr, x. 14, 2. 7.

pāri- *surround*, ii. 35, 4. 9.

prā- *go forth*, i. 154, 3; x. 14, 7.

ānu prā- *go forth after*, vi. 54, 6.

vi- *disperse*, x. 14, 9.

sām- *flow together*, ii. 35, 3; *unite*, vii. 103, 2.

ichā-māna, pr. pt. ā. *desiring*, x. 84, 10 [iṣ *wish*].

i-tās, adv. *from here*, x. 135, 4.

i-ti, pol. *thus*, ii. 12, 5<sup>2</sup>; vi. 54, 1. 2; x. 84, 6 [180].

it-thā, adv. *thus*, ii. 85, 11; *truly*, i. 154, 5 [id + thā; 180].

i-d, emphasizing pol. *just, even*, i. 1, 4. 6; 83, 8; 154, 3; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 13; 127, 3 [Lat. *id*: 180].

i-d-ām, dem. prn. n. *this*, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 8; 135, 7; *this world*, v. 83, 9; = *here*, vi. 54, 1 [111].

i-dānim, adv. *now*, i. 85, 7.

idh *kindle*, VII. A. inddhē.

sām- *kindle*, 8. pl. indhato, ii. 85, 11; pf. idhiré, v. 11, 2.

idh-mā, m. *fuel*, x. 90, 6 [idh *kindle*].

ind-u, m. *drop, Soma*, viii. 48. 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.

Indra, m. *name of a god*, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.

indr-iyā, n. *might of Indra*, i. 85, 2 [Indra].

i-nv *go*, I. P. invati [secondary root from i *go* according to class v.: i-nu]. sam- *bring*, i. 160, 5.

imā, dem. prn. stem, *this*, A. m. imām, ii. 85, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; viii. 48, 5; n. imā, ii. 12, 3; x. 15, 4; imāni, vii. 61, 6; 71, 6 [111].

i-y-ám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6<sup>2</sup>; x. 129, 6. 7 [111].

irā, f. *nurture*, v. 83, 4.

ir-īna, n. *dine-board*, x. 84, 1. 9.

ir-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pel. *like*, i. 1, 9; 85, 5. 8<sup>2</sup>; ii. 12, 4. 5; 83, 6; 85, 5. 18; iv. 51, 2; v. 11, 5; 83, 8; vii. 63, 1; 103, 5<sup>2</sup>; viii. 29, 8; 48, 4<sup>2</sup>. 6. 7<sup>2</sup>; x. 84, 1. 8. 5. 8; 127, 7. 8 [180].

is-irā, a. *devoted*, viii. 48, 7.

iṣṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-tā, pp. du. of yaj *sacrifice* + pūrtā, pp. of pṛ *fill, bestowed*].

i-hā, adv. *here*, i. 1, 2; 85, 1. 6; ii. 85, 13. 15; vi. 54, 9; vii. 49, 1. 2. 8. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13<sup>2</sup>; 90, 4; 129, 6.

īā, f. *consecrated food*, iv. 50, 8.

i go, IV. Ā. *fyate*, x. 168, 2; *approach*, īmahe, vi. 54, 8.

antār-go *between* (acc.), i. 85, 9; 160, 1.

īj-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.

īd praise, II. Ā., *file*, i. 1, 1.

īd-ya, gdv. *praiseworthy*, i. 1, 2 [īd *praise*].

im, enc. pel. (acc. of prn. i), i. 85, 11; ii. 12, 5; 83, 13<sup>2</sup>; 85, 1; vii. 103, 8 [180].

īya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].

ir *stir, set in motion*, II. Ā. *frte*.

śnu sām prā- *speed on together after*, x. 168, 2.

ūd- *arise*, x. 15, 1; v. 82, 8.

prā-, cs. *irāya, utter forth*, ii. 83, 8.

īś *be master of, overpower*, II. Ā. *iṣṭe*, with gen., viii. 48, 14.

īś-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. *ruler*, ii. 83, 9.

īs *move*, I. *īṣati, -te*, from (ab.), v. 83, 2.

īl-ītā, pp. *implored*, x. 15, 12 [īd *praise*].

U, enc. pel. *now, also*, i. 85, 6; 154, 4; ii. 33, 9; 85, 10. 15; iv. 51, 1. 2; v. 83, 10<sup>2</sup>; vi. 54, 8; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 8; 127, 3<sup>2</sup>; 129, 1<sup>3</sup> [180].

uk-thā, n. *recitation*, iv. 51, 7 [*vas speak*].

1. uks *sprinkle*, VI. uksāti, -te, x. 90, 7. pra- *besprinkle*, x. 90, 7.

2. uks *grow*.

uks-ītā, pp. *grown strong*, i. 85, 2 [2. uks = *vaks grow*].

ug-rā, a. *mighty*, ii. 83, 9; x. 84, 8; *fierce, terrible*, ii. 83, 11; viii. 29, 5.

uchānt, pr. pt. *shining*, iv. 51, 2 [1. *vas shine*].

u-tā, pel. *and*, i. 85, 5; 154, 4; ii. 12, 5; 85, 11; iii. 59, 1; iv. 50, 9; v. 83, 2<sup>2</sup>. 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 84, 2; 90, 2; utā vā, vii. 49, 2<sup>2</sup>; = *and*, viii. 48, 15 [180].

utō, pel. *and also*, x. 168, 1 [utā + u].

ūt-tara, cpv. a. *upper*, i. 154, 1 [ūd *up*].

ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ud *wet*].

ud *wet*, VII. P. unātti, undānti [cp. Lat. *und-a* 'wave'].

vi- *moisten, drench*, i. 85, 5; v. 83, 8.

ud-ān, n. *water*, i. 85, 5 [Go. *water* 'water'].

udan-vānt, a. *water-laden*, v. 83, 7.

ūd-ita, pp. *risen*, vii. 63, 5 [i go].

udumbalā, a. *brown* (?), x. 14, 12.

ud-vāt, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [ūd *up* + sf. *vat*].

upa-ksiyānt, pr. pt. *abiding by* (acc.), iii. 59, 3 [ksi *dwell*].

upa-mā, spv. a. *highest*, viii. 29, 9.

upa-yānt, pr. pt. *approaching*, ii. 83, 12 [i go].

ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. *upara* 'upper', Gk. *ὑπερ-ος* 'pestle', Lat. *s-uperu-s* 'upper'].

upāri, adv. *upward*, x. 84, 9; *above*, x. 129, 5 [Gk. *ὑπέρ, ὑπέρ* = *ὑπέρ*, Lat. *s-uper*, Old High German *ubir* 'over'].

ūpa-śrīta, pp. *impressed on* (lc.), vii. 86, 8 [śrī *resort*].

upa-sācya, gdv. *to be approached*, iii. 59, 5 [śād *si*].

upā-stha, m. *lap*, i. 35, 5. 6; vii. 63, 8; x. 15, 7.

upa-hatnu, a. *slaying*, ii. 83, 11 [ha-tnu *from han slay*].

ūpa-hūta, pp. *invited*, x. 15, 5 [hū *call*].

upārā, m. *offence*, vii. 86, 6 [upa + ara *from r go: striking upon, offence*].

ubj force, VI. P., ubjátí.  
 nir- drive out, i. 85, 9.  
 ubhá, a. both, i. 85, 9; x. 14, 7 [cp. Lat. *am-bo*, Gk. *ἀμ-φω* 'both', Eng. *bo-th*].  
 ubhá-ya, a. pl. both, ii. 12, 8.  
 ubhayá-dat, a. having teeth on both jaws, x. 90, 10.  
 ur-ú, a., f. urv-f, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *vouru*, Gk. *εὐρύς*].  
 uru-kramá, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. stride].  
 uru-gāyá, a. (Bv.) wide-paced, i. 154, 1, 3, 6; viii. 29, 7 [-gāya gait from gāgo].  
 uru-cákṣas, a. (Bv.) far-seeing, vii. 63, 4 [cákṣas, n. sight].  
 uru-vyácas, a. (Bv.) far-extending, i. 160, 2 [vyácas, n. extent].  
 uru-sámsa, a. (Bv.) far-famed, viii. 48, 4 [sámsa, m. praise].  
 uru-syú, a. freedom-giving, viii. 48, 5 [from den. uru-ṣya put in wide space, rescue].  
 urū-nasá, a. (Bv.) broad-nosed, x. 14, 12 [urū + nás nose].  
 urviś, adv. widely, ii. 85, 8 [inst. f. of urví wide].  
 urv-f, f. earth, x. 14, 16 [urū wide].  
 us-ánt, pr. pt. eager, vii. 103, 8; x. 15, 8 [vas desire].  
 Ūs-ás, f. Dawn, ii. 12, 7; vii. 63, 8; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. *ἠώς* (for *āus-ōs*), Lat. *aur-or-a*].  
 usrá-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrá matutinal, yāman, n. course].  
 usr-iyá, f. cow, iv. 50, 5 [f. of usr-īya ruddy from us-rá red].  
 Ū, enc. pcl., ii. 85, 8; iv. 51, 2 [metrically lengthened for u].  
 ū-tí, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av favour].  
 ūrú, m. du. thigh, x. 90, 11, 12.  
 ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.  
 ūrjáyant, den. pr. pt. gathering strength, ii. 85, 7.  
 ūrdh-vá, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. *ὀρθός* for *ὀρθ-ός*; Lat. *arduus* 'lofty'].  
 ūrdhvám, acc. adv. upwards, i. 85, 10.  
 ūrmyā, f. night, x. 127, 6.  
 ūr-vá, n. receptacle, ii. 35, 8; fold, herd, iv. 50, 2 [1. vṛ cover].

R go, V. P. rñóti, int. ślartí arise, viii. 48, 8 [Gk. *ὀρ-νύ-μι* 'stir up'].  
 abhi- penetrate to (acc.), i. 85, 9.  
 prá- send forth, III. iyartí, vii. 61, 2.  
 fḱ-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from arc sing].  
 fḱ-vant, a. singing, jubilant, iv. 50, 5 [arc sing].  
 fḱ, f. stanza, ii. 35, 12; collection of hymns, *Rigveda*, x. 90, 9 [arc sing, praise].  
 rōś-e, dat. inf. with prá, to praise, vi. 61, 6 [arc praise].  
 r-ná, n. debt, x. 127, 7.  
 rñá-ván, a. indebted, x. 34, 10 [rñá debt].  
 r-tá, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r go, settled].  
 rtá-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].  
 rta-jñá, a. knowing right, x. 15, 1.  
 rta-yūj, a. yoked in due time, iv. 51, 5; vii. 71, 8.  
 rta-spśá, a. cherishing the rite, iv. 50, 8.  
 rtá-van, a. holy, ii. 85, 8; x. 168, 8; pious, vii. 61, 2; f. -varí observing order, i. 160, 1.  
 r-tū, m. season, vii. 103, 9 [fixed time: from r go].  
 r-té, adv. prp. with ab., without, ii. 12, 9 [loc. of rtá].  
 rtv-ij, m. ministrant, i. 1, 1 [rtá + ij = yaj sacrificing in season].  
 rdūdāra, a. compassionate, ii. 83, 5; wholesome, viii. 48, 10.  
 rdh thrive, V. P. rñnóti.  
 ānu- bring forward, op. 2. s. rḍhyās, viii. 48, 2.  
 řdhak, adv. separately, vii. 61, 8.  
 řbh-ū, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].  
 řs-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.  
 řs-tí, f. spear, i. 85, 4 [řs thrust].  
 řs-vá, a. high, lofty, vii. 61, 8; 86, 1.  
 řī-ka, nm. one, i. 85, 6; 154, 8, 4; vii. 103, 6; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].  
 eka-pará, a. too high by one, x. 34, 2.  
 ékeṣa, a. having one pole, x. 135, 8 [īśā + pole of a car].  
 e-tá, dem. prn. stem, this: n. etád, iii. 59, 5; acc. m. etám this, x. 14, 9; him,

x. 34, 4; inst. *eténa*, v. 83, 6; n. pl. *etā*, x. 15, 14; m. pl. *etē* these, vii. 103, 9 [prn. root *e + tā* this].  
*éṭa-śa*, n. steed of the Sun, vii. 63, 2 [*éṭa* speeding, from *i go*].  
*etā-vant*, a. such, x. 90, 3 [prn. *etā* this + *sf. vant*].  
*o-na*, enc. prn. stem of 3, prs. *he, she, it*: acc. enam *him*, ii. 12, 5; iii. 59, 8; vii. 103, 2; x. 14, 11; 34, 4; 163, 2; acc. pl. *enān* them, vii. 103, 8; gen. du. *enōs* of them two, vii. 103, 4 [prn. root *e*].  
*én-as*, n., ii. 12, 10; vii. 71, 4; 86, 3.  
*enā*, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root *a*].  
*e-bhis*, I. pl. *with them*, x. 34, 5 [prn. root *a*].  
*e-bhyas*, D. pl. *to them*, x. 34, 8 [prn. root *a*].  
*e-vā*, pel. *thus, just*, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root *e*; cp. 180].  
*e-vā* (= *evā*), adv. *thus, just*, ii. 33, 15; iv. 50, 8 [prn. root *e*].  
*e-śā*, dem. prn.: N. s. m. *eśā* this, x. 163, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *eśā* this, x. 14, 2; *she*, x. 34, 2 [from prn. root *e + śa*].  
*e-sām*, G. pl. m. of them, i. 85, 3; vii. 103, 5<sup>2</sup>; 6; x. 34, 5. 8; 129, 5 [prn. root *a*].  
*Ok-as*, n. *abode*, iv. 50, 8 [wonted place: *uc be wont*].  
*ōj-as*, n. *might*, i. 85, 4. 10; 160, 5 [uj = *vaj*; cp. Lat. *augus-tu-s* 'mighty', 'august'].  
*ojā-yāmāna*, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [ōjas].  
*ōj-iyāms*, cpv. a. *mightier*, ii. 33, 10.  
*ōṣa-dhī*, f. *plant*, v. 83, 1. 4. 5. 10; vii. 61, 8 [*āv(a)-s-a* nurture (*av further*) + *dhī* holding, from *dhā* hold].  
*Kā*, inter. prn. *who?* i. 35, 7; x. 129, 6; 185, 5<sup>3</sup>; G. *kāśya*, x. 129, 1; du. *kāu*, x. 90, 11<sup>2</sup>; with *cid*: I. *kēna* *cid by any*, x. 15, 6; pl. N. *kē cid* some, viii. 103, 8.  
*ka-kūbh*, f. *peak*, i. 85, 8.  
*ka-tamā*, inter. prn. *which (of many)?* i. 35, 7; iv. 51, 6; with *canā* any, x. 163, 3 [Lat. *quo-tumus*].

*kati-dhā*, adv. *into how many parts?* x. 90, 11 [*kā-ti* how many? Lat. *quot*].  
*ka-dā*, inter. adv. *when?* vii. 86, 2; with *canā*, ever, vi. 54, 9 [*kā who?*].  
*kānikradat*, int. pr. pt. *bellowing*, iv. 50, 5; v. 83, 1. 9 [krand roar].  
*kān-iyāms*, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *kanvós* 'new' for *kanvós*].  
*kam*, pel., i. 154, 1 [*gladly*: cp. p. 225, 2].  
*kār-tave*, dat. inf. of *kr do*, i. 85, 9.  
*kālmalik-in*, a. *radiant*, ii. 33, 8.  
*kav-i*, m. *sage*, v. 11, 8; vii. 86, 3; x. 129, 4 [Av. *kavi* 'king'].  
*kavi-kratu*, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.  
*kavi-tara*, cpv. a. *wiser*, vii. 86, 7.  
*kavi-śastā*, pp. (Tp.) *recited by the sages*, x. 14, 4.  
*kav-yā*, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.  
*kaśā*, f. *whip*, v. 33, 3.  
*kām-a*, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [kam desire].  
*kāś appear*, int. *oākaśiti*.  
*abhi-* look upon, x. 135, 2.  
*kitavā*, m. *gambler*, x. 34, 3. 6. 7. 10. 11. 13.  
*ki-m*, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 3<sup>2</sup>; x. 90, 11; 129, 1<sup>2</sup>; with *canā* anything, x. 129, 2 [Lat. *qui-s, qui-d*].  
*kīla*, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].  
*kīr-i*, m. *singer*, ii. 12, 6 [2. *kr com-memorates*].  
*ku-carā*, a. *wandering at will*, i. 154, 2 [ku, inter. prn. root *where?* = anywhere + *cara* from *car fare*].  
*ku-tās*, inter. adv. *whence?* x. 129, 6<sup>2</sup>; 163, 3 [prn. root *where?*].  
*ku-mārā*, m. *boy*, x. 135, 8. 4. 5; = *son*, ii. 33, 12.  
*kumārā-deṣṇa*, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [deṣṇā, n. *gift* from *dā give*].  
*kul-yā*, f. *stream*, v. 33, 8.  
*kuv-id*, inter. pel. *whether?* ii. 35, 1. 2; iv. 51, 4 [ku + *id*: cp. p. 226].  
*kū-ha*, inter. adv. *where?* ii. 12, 5; x. 129, 1 [ku + *sf. ha* = *dhā*: cp. p. 212].  
*kr make*, V. *krnōti*, *krnuté*, iv. 50, 9; v. 83, 3; = *hold*, x. 34, 12; = *raise*

(voice), 8; pr. sb. 3. s. kṛṇávāt, viii. 48, 3; 3. pl. kṛṇávan, iv. 51, 1; vii. 63, 4; 2. pl. Ā. kṛṇúdhvam, x. 34, 14; ipv. kṛnuhi, x. 135, 3; pf. cakr-má, vii. 86, 5; x. 15, 4; cakrúr, vii. 63, 5; Ā. cakrṛ, x. 90, 8; cakrāte, viii. 29, 9; cakrírē, i. 85, 1. 2. 7. 10; ft. karisyāsi, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 83, 10; ákran, x. 14, 9; 3. pl. Ā. ákrata, vii. 103, 8; x. 34, 5; sb. kárati, ii. 35, 1; kárā-ma, x. 15, 6; ao. ps. ákārī, vii. 61, 7 [cp. Gk. *kpaivō* 'accomplish', Lat. *creō* 'create'].

úpa ā- drive up for: rt. ao. ákaram, x. 127, 8.

āvis- make manifest, v. 83, 3.

nís- turn out: rt. ao. askṛta, x. 127, 3.

kṛnv-ánt, pr. pt. making = offering, vii. 103, 8; x. 163, 1 [kr muke].

kr-tá, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12. 15; 135, 6; n. lucky throw, x. 34, 6 [Av. *kereta*, Old Persian *karā* 'made'].

kṛtā, f. breast(?), i. 85, 5.

kr-tví, gd. having made, x. 15, 12.

krś-ā, a. poor, ii. 12, 6 [krś grow lean].

krśana, n. *puṣṭi*, i. 35, 4.

krś draw, I. P. kárṣati, v. 83, 7; VI. P. kṛśā-ti till, x. 34, 13.

krś-ī, f. field, x. 34, 13 [krś till].

krś-ti, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: kṛś till].

krś-ná, a. black, i. 35, 2. 4. 9; x. 127, 7; f. i, vii. 71, 1.

kṛp be fit, I. kálpati, cs. kalpáyati, -te arrange, x. 15, 14.

ví- dispose, x. 90, 11. 14.

ket-ú, m. banner, v. 11, 2. 3; vii. 63, 2 [cit appear; Go. *haidu-s* 'manner'].

kévata, m. pit, vi. 54, 7.

kósa, m. bucket, v. 83, 8; well (of a car), vi. 54, 3.

kr-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].

krand bellow, I. P. krándati.

abhi- bellow towards, v. 83, 7.

kránd-as, n. battle array, ii. 12, 8 [battle cry: krand shout].

kram stride, I. P. krámati, Ā. krám-ate.

ví- stride out, pf. cakrame, viii. 29, 7.

abhi ví- spread asunder, develop into: ipf. ákrāmat, x. 90, 4.

kṛiḍ play, I. kṛiḥa, x. 34, 8

krudh be angry, IV. P. krúdhyaṭi; red. ao. inj. cukrudhāma, ii. 33, 4.

kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with *svid* who knows where, x. 34, 10 [pronounced kúa].

kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. Ā. kṣámate.

abhi- be merciful to (acc.), ii. 33, 1. 7.

kṣi dwell, I. P. kṣéti, iv. 50, 8.

ádhi- dwell in (loc.), i. 154, 2.

kṣiy-ánt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].

kṣé-ma, m. possession, viii. 86, 8 [kṣi: kṣáyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].

khálu, adv. indeed, x. 34, 14 [p. 227].

khā-tá, pp. dug, iv. 50, 3 [khan dig].

khyā see: no present; a ao. ákhyat.

abhi- perceive, vii. 86, 2.

ví- survey, i. 35, 5. 7. 8; x. 127, 1.

Gan-ā, m. throng, iv. 50, 5; x. 34, 12.

gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].

gabhirā-vepas, a. (Bv.) of deep inspiration, i. 35, 7.

gam go, I. gáchatī, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. áganma, viii. 48, 3. 11 [Gk. *saivō*, Lat. *venio*, Eng. come].

ā- come, i. 1, 5; 85, 11; root ao. ipv. gahí, vi. 54, 7; x. 14, 5; 2. pl. gatá, x. 15, 4; 3. gámantu, x. 15, 5. 11; go to (acc.), x. 168, 2.

sám- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gám-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.

garta-sád, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gárbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [grbh receive].

gáv-y-úti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].

gāh-ana, a. unsathomable, x. 129, 1 [gāh plunge].

gā go, III. P. jīgāti.

abhi- approach, vii. 71, 4.

ā- come: rt. ao. agāt, i. 35, 8.

pári- go by (acc.): root ao. inj. gāt, ii. 33, 14.

prā- go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.  
 gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].  
 gātre-gātre, lc. itv. ed., in every limb, viii. 48, 2 [gā go].  
 gāya-trī, f. a metre, x. 14, 16 [song : gā sing].  
 gir, f. song, ii. 35, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [gr sing].  
 giri-ksf-t, a. mountain-dwelling, i. 154, 8 [ksi dwell].  
 giri-sthā, a. mountain-haunting, i. 154, 2 [sthā stand].  
 gūp gūp : pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-yū].  
 gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].  
 gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].  
 gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].  
 gūhā, pp. hidden, x. 129, 3 [guh hide].  
 1. gr sing, IX. grṇāti, grṇitē, ii. 33, 8, 12.  
 abhi- greet favourably, x. 15, 6.  
 2. gr waken : red. ao. 2. du. ipv. jigṛtam, iv. 60, 11.  
 grṇ-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].  
 grṇ-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].  
 grt-sa, a. experienced, vii. 86, 7.  
 grdh be greedy, IV. P. grāhyati; a ao. āgrdhat, x. 34, 4.  
 grbh-āyā, den. P. grasp.  
 ūd- hold up, cease, v. 83, 10.  
 grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].  
 grhē-grhe, lc. itv. ed., in every house, v. 11, 4.  
 gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 43, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bou-), OI. bō, Eng. cow].  
 Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].  
 go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 43, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].  
 gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.  
 gō-māyu, a. (Bv.) lowing like a cow, vii. 103, 6, 10 [māyū, m. lowing].  
 grabh seize, IX. grbhṇāti, grbhṇitē, vii. 103, 4.  
 ānu- greet, vii. 103, 4.  
 grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.  
 grām-yā, a. belonging to the village, x. 90, 8 [grāma].  
 grīṣmā, m. summer, x. 90, 6.  
 Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar-ma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].  
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].  
 gharm-in, a. heated, vii. 103, 8.  
 ghas eat : root ao. 3. pl. ākṣan, x. 15, 12 [= ā-gh(a)s-an].  
 ghā, enc. emphasizing pel., iv. 51, 7 [180].  
 ghṛ-nī, f. heat, ii. 33, 6 [ghṛ = hr be hot].  
 ghṛ-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 8; 83, 8 [ghṛ be hot].  
 ghṛtā-nirñij, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nij, f. splendour from nīs out + nij wash].  
 ghṛtā-pratika, a. (Bv.) butter-faced, v. 11, 1 [pratika, n. front from pratyāñce turned towards].  
 ghṛtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.  
 ghṛṣ-vi, a. impetuous, i. 85, 1 [ghṛṣ = hrṣ be excited].  
 gho-rā, a. terrible; n. magic power, v. 34, 14.  
 ghōṣ-a, m. sound, x. 168, 1, 4 [ghuṣ make a noise].

Ca, enc. pel. and, i. 160, 2, 3; ii. 33, 13; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14, 34, 11; 90, 2, 3, 7, 8, 10; y, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].  
 cakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hweo-wol].  
 caks, see II. cāṣṭe [reduplicated form of kas = kās shine : = ca-k(a)s].

abhī-*regard*, iii. 59, 1; vii. 61, 1.  
 prá-, cs. caksáya *illumine*, viii. 48, 6.  
 ví-*reveal*, x. 34, 18.  
 caks-u, n. *eye*, x. 90, 18 [caks see].  
 caks-us, n. *eye*, vii. 61, 1; 63, 1 [caks see].  
 cat *hide* (intr.), I. P. cātati; cs. cātāya *drive away*, ii. 38, 2.  
 catur-aksá, a. (Bv.) *four-eyed*, x. 14, 10.  
 11 [aksá = *aksī eye*].  
 catur-pād, a. (Bv.) *four-footed*, iv. 51, 5 [cātūr *four*, Lat. *quattuor*, Go. *fidwōr*].  
 catvārimśá, ord., f. f. *fortieth*, ii. 12, 11.  
 ca-ná, pel. *and not*, vii. 86, 6.  
 candrá-mās, n. *moon*, x. 90, 18 [K. cl. *bright* (candrā) *moon* (mās)].  
 car *fare*, I. cārati, -te, iv. 51, 6, 9; viii. 29, 8; x. 14, 12; 168, 4.  
 abhī- *bewitch*, x. 84, 14.  
 ā- *approach*, iv. 51, 8.  
 prá- *go forward, enter*, viii. 48, 6.  
 abhī sám- *come together*, viii. 48, 1.  
 cará-*tha*, n. *motion, activity*, iv. 51, 5 [car *fare*].  
 cār-*ant*, pr. pt. *wandering*, x. 34, 10; *faring*, x. 135, 2.  
 car-i-tra, n. *leg*, viii. 48, 5 [car *move*].  
 cār-man, n. *skin, hide*, i. 85, 5; vii. 68, 1.  
 carsanī-dhī-t, a. (Tp.) *supporting the folk*, iii. 59, 6 [carsanī, a. *active*, f. *folk* + dhī-t *supporting*].  
 cā-ru, a. *dear*, ii. 85, 11 [can *gladden*; Lat. *cā-ru-s* 'dear'].  
 ci-kit-vāms, red. pf. *wise*, vii. 86, 3 [cit *think*].  
 cit *perceive*, I. cētati, -te; pf. cikēta, i. 85, 7; sb. ciketati, i. 85, 6; cs. citāya *stimulate*, iv. 51, 3; cētāya *cause to think*, vii. 86, 7.  
 ā- *observe*: pf. ciketa, vii. 61, 1.  
 cit-rá, a. *brilliant*, iv. 51, 2; n. *marvel*, vii. 61, 5.  
 citrá-bhānu, a. (Bv.) *of brilliant splendour*, i. 85, 4; 85, 11.  
 citrá-śravas, a. (Bv.) *having brilliant fame*; spv. -tama *of most brilliant fame*, i. 1, 5; *bringing most brilliant fame*, iii. 59, 6.  
 cid, enc. pel. *just, even*, i. 85, 4, 10; ii. 12, 8, 13, 15; 33, 12; vii. 86, 1, 3, 8; x. 34, 8<sup>2</sup>; 127, 5 [Lat. *quid*].  
 cokit-āna, int. pr. pt. *famous*, ii. 83, 15 [cit *perceive*].

cod-i-tf, m. *furtherer*, ii. 12, 6 [cud *impel*].  
 cyāv-ana, a. *unstable*, ii. 12, 4 [cyu *move*].  
 cyāv-āna, m. *name of a seer*, vii. 71, 5 [pr. pt. of cyu *move*].  
 cyu *waver, fall*, I. cyávate.  
 prá-, cs. cyāvāya *overthrow*, i. 85, 4.  
 Chand *seem*, II. P. chāntti; pf. ca-chānda, vii. 68, 3; *seem good, please*, 3. s. s. ao. āchān, x. 84, 1.  
 chānd-as, n. *metre*, x. 14, 16; 90, 9.  
 chāyā, f. *shade*, ii. 38, 6 [Gk. *skid*].  
 Jāgat, n. *world*, i. 85, 1 [pr. pt. of gā go].  
 jāgm-i, a. *nimble, speeding*, i. 85, 8 [from red. stem jag(a)m of gum go].  
 jajū-ānā, pf. pt. ā. *having been born*, x. 14, 2 [jan *generate*].  
 jan *generate, create*, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 3, 7; 35, 2; jajūrē were born, x. 90, 9<sup>2</sup>, 10; is. ao. ājani-*sta* *has been born*, iii. 59, 4; v. 11, 1; red. ao. ājījanas *has caused to grow*, v. 88, 10; cs. janāya *generate*, ii. 35, 13; x. 135, 5 [Old Lat. *gen-ō* 'generate': Gk. *no. ē-γεν-ō-μην*].  
 prá- *be prolific*, IV. ā. jāya, ii. 33, 1; 35, 8.  
 jān-a, m. *mankind*, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. *men, people*, i. 85, 5; ii. 12, 1-14; iii. 59, 1, 8; iv. 51, 11; vii. 49, 3; 61, 5; 68, 2, 4; x. 14, 1 [jan *generate*; cp. Lat. *gen-us*, Gk. *γέν-ος*, Eng. *kin*].  
 janāy-*ant*, cs. pr. pt. *generating*, i. 85, 2.  
 jān-i, f. *woman*, i. 85, 1.  
 jān-i-man, n. *birth*, ii. 35, 6.  
 jan-ūs, n. *generation*, vii. 86, 1 [jan *generate*].  
 jāy-*ant*, pr. pt. *conquering*; m. *victor*, x. 84, 7 [ji *conquer*].  
 jā-*ant*, pr. pt. *aging, old*, x. 84, 3 [jā waste away; Gk. *γép-ovr-* 'old man'].  
 jā-ās, m. *old age*, vii. 71, 5 [jā waste away; cp. Gk. *γῆpas* 'old age'].  
 jā-i-tf, m. *singer*, ii. 83, 11 [jā *sing*].  
 jālāsa, a. *cooling*, ii. 83, 7.  
 jālāsa-bheṣaja, a. (Bv.) *having cooling remedies*, viii. 29, 5 [bheṣajā, n. *remedy*].  
 jālp-i, f. *idle talk, chatter*, viii. 48, 14 [jālp *chatter*].  
 jas *be exhausted*, I. jāsa; pf. ipv. jājastām *weaken*, iv. 50, 11.

jā be born, IV. Ā. jāyate is born, v. 11, 8; 88, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9. 12. 13<sup>2</sup>; 129, 8; 135, 6; ājāyanta, x. 90. 10.

jāgr-vi, a. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr wake].

jā-tā, pp. born, ii. 12, 1; x. 90, 5. 7; 168, 8; = finite vb., were born, x. 90. 10. 13; n. what is born, ii. 83, 8 [jā be born].

jātā-vedas, a. (Bv.) *from vid know*, x. 15, 12. 13 [from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόνυ, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. being born, iv. 50, 4 [jā be born].

jā-yā, f. wife, x. 34, 2. 4. 10. 11. 13 [jā be born].

jār-in-i, f. courtesan, x. 34, 5 [having paramours: jārā].

Jāhus-ā, m. name of a protégé of the Āsvin, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 34, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jiyate, i. e. it is then pr. Ā. of jyā overpower].

vi- conquer, ii. 12, 9.

sām- win, iv. 50, 9.

jigī-vāms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. transverse = athwart, i. 85, 11; prone, ii. 35, 9.

jīrā-dānu, a. (Bv.) having quickening gifts, v. 83, 1.

jīv-ā, n. living world, iv. 51, 5 [Lat. viv-o-s].

jīvās-e, dat. inf. to live, viii. 48, 4; with prā to live on, x. 14, 14.

jus enjoy, VI. juṣā, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. jūjusan, vii. 61, 6; is ao. sb. jōsisat, ii. 35, 1 [cp. Gk. γέωω, Lat. gus-tus, Go. kiusan, Eng. choose].

jus-ānā, pr. pt. Ā. enjoying, viii. 48, 2.

jūs-ta, pp. (with shifted accent) acceptable, iii. 59, 5 [jus enjoy].

jū, IX. P. junāti speed, vii. 86, 7.

jr, I. Ā. jāra awake, be active, iv. 51, 8.

jēha-māna, pr. pt. Ā. gasping, x. 15, 9 [jeh gasp].

jñā know, IX. jānāti, x. 34, 4 [cp. Gk. γινωσκω, Lat. co-gno-sco, Eng. know].

vi-, ps. jñāyāte be distinguished, iv. 51, 6.

jmā, f. earth, gen. jmās, iv. 50, 1.

jyā-yāms, cpv. more, x. 90, 8; elder, vii. 86, 6 [jyā overpower; Gk. βιά 'force'].

jyē-ṣṭha, spv. highest, ii. 35, 9; chief, vii. 86, 4 [spv. of jyā].

iyōt-is, n. light, iv. 50, 4; 51, 1; viii. 48, 8; x. 127, 2 [iyut = dyut shine].

Tā, dem. prn., that; he, she, it; n. tād that, i. 1, 6; 35, 6; 154, 2. 5. 6; ii. 85, 11. 15; iv. 51, 10. 11; vii. 86, 2. 3. 4; 103, 5. 7; x. 34, 12. 13; 90, 12; 129, 2. 3. 4; 135, 5; m. A. tām him, ii. 33, 13; 35, 3. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 135, 4; I. tēna with it, viii. 29, 4. 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsmai to him, iii. 59, 5; iv. 50, 8<sup>2</sup>; x. 34, 12; for him, x. 135, 2; to that, viii. 48, 12. 13 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāsmaḍ from him, x. 90, 5. 8. 9<sup>3</sup>. 10<sup>3</sup>; than that, x. 129, 2; G. tāsyā of him, ii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. té these two, i. 160, 1. 5; D. tābhyām to those two, x. 14, 11; pl. N. m. té they, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 8. 5<sup>2</sup>. 12. 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tās they, iv. 51, 8; those, iv. 51, 7<sup>2</sup>. 9; vii. 49, 1. 2. 3. 4; n. tā those, i. 154, 6; ii. 33, 13; x. 14, 16; tāni those, i. 85, 12; x. 90, 16; A. tām those = that, x. 90, 8; I. tābhis with them, i. 85, 11; x. 15, 8. 14; f. tābhis with them, x. 163, 2; G. tēsām of them, x. 14, 6; L. tāsu in them, ii. 33, 13.

tams shake.

abhi- attack: pf. tatasré, iv. 50, 2.

tatan-vāms, pf. pt. having spread, vii. 61, 1 [tan stretch].

tā-tas, adv. thence, x. 90, 4; so, x. 135, 6 [prn. root tā].

tā-tra, adv. there, x. 34, 13 [prn. root tā].

tā-thā, adv. thus, x. 90, 14 [prn. root tā].

ta-dānim, adv. then, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. tanōti; ipf. ātanvata, x. 90, 6 [cp. Gk. τάνυμαι 'stretch', Lat. tendo 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.



áva- slacken (Ā.), ii. 33, 14.  
 ā- extend to (acc.), i. 35, 7.  
 ānu ā- extend over, viii. 48, 13.  
 tán-aya, n. descendant, ii. 33, 14 [tan extend].  
 tan-ā, f. body, i. 35, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. ten-u-i-s, Gk. ταν-ύ-, Eng. thin].  
 tanv-āná, pr. pt. Ā. performing, x. 90, 15 [tan extend].  
 tap burn, I. tāpa; pf. tatāpa = it pains, x. 34, 11; ps. tapyāte, is distressed, x. 34, 10 [cp. Lat. tep-ere 'be warm'].  
 tēp-ana, a. burning, x. 34, 7 [tap burn].  
 tēp-as, n. heat, x. 129, 3 [Lat. tep-or].  
 tap-tā, pp. heated, vii. 103, 9 [tap burn].  
 tām-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 8. 7; 129, 3<sup>2</sup> [tam faint].  
 tāmīś-ic-ī, f. power of darkness, viii. 48, 11 [tāmīś = tāmās + ic = i-añño].  
 tar-āni, a. speeding onward, vii. 63, 4 [tā cross].  
 tā-rhi, adv. then, x. 129, 2 [prn. root tā].  
 tāva, gen. (of tvām) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tuva, Lith. tavē].  
 tav-ās, a. mighty, ii. 33, 3; v. 38, 1 [tu be strong].  
 tavās-tama, spv. mightiest, ii. 33, 8.  
 tāv-iq-i, f. might, i. 35, 4 [tāvis = tāv-as, n. might].  
 tāskara, m. thief, viii. 29, 6.  
 tasthi-vāms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].  
 tāpay-iṣṇū, a. causing to burn, x. 34, 7 [from cs. of tap burn].  
 tāy-ū, m. thief, vii. 86, 5 [= stāyū; cp. ste-nā thief].  
 tig-mā, a. sharp, viii. 29, 5 [tij be sharp].  
 tīrāś-īna, a. across, x. 129, 5 [tīrás].  
 tīr-ās, prp. across, vii. 61, 7 [tī cross; Av. tarō; cp. Lat. trans = 'crossing', N. pr. pt.].  
 tīś, nm. f. of trī three, N. tīśrás, i. 35, 6; ii. 35, 5.  
 tú, pcl. indeed, vii. 86, 1 [prn. root tu in tu-ām].  
 tuch-yā, n. void, x. 129, 3.  
 túbhya, D. (of tvām) to thee, v. 11, 5 [cp. Lat. tibi].  
 túbhyam, D. (of tvām) for thee, iv. 50,

3; v. 11, 5; (angry) with thee, vii. 86, 8; = by thee, vii. 86, 8.  
 tur-ā, a. cager, vii. 86, 4 [tur = tvar speed].  
 tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].  
 tūviś-manṭ, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].  
 trp be pleased, IV. P. trpnoti; cs. tarpāya satisfy, i. 35, 11 [cp. Gk. τέποι].  
 trs thirst, IV. trsya; pf. tātrāsū, x. 15, 9 [cp. Gk. τέσσομαι 'become dry', Lat. torreo 'scurch', Eng. thirst].  
 trs-nāj, a. thirsty, i. 35, 11.  
 trsyā-vant, a. thirsty, vii. 103, 8 [trsyā thirst].  
 tī cross, VI. tirā.  
 prā- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is ao., viii. 48, 4. 7. 11.  
 ví- run counter to (acc.), x. 34, 6.  
 te, enc. dat. (of tvām), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tēi, Gk. τοί].  
 tok-ā, m. offspring, children, ii. 33, 14; vii. 63, 6.  
 tmán, self, vii. 63, 6 [cp. ātmán].  
 tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.  
 tras tremble, I. trasa [Gk. τρέω, Lat. terreo 'frighten'].  
 nis- speed away, viii. 48, 11.  
 trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.  
 trā-tr, a. protecting, viii. 48, 14 [trā protect].  
 trī, nm. three, i. 35, 8; 154, 2. 8. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, Ol. trī, Eng. three].  
 trī-kadruka, m. pl. three Soma vats, x. 14, 16 [kadru, f. Soma vessel].  
 tri-dhātu, a. (Bv.) having three parts, threefold, i. 35, 12; 154, 4.  
 tri-pañcāśā, a. consisting of three fflies, x. 34, 8.  
 tri-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.  
 tri-vandhurā, a. three-seated, vii. 71, 4.  
 tri-sadhasthá, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhā-stha, n. gathering-place].

tri-stúbh, f. name of a metre, x. 14, 16.  
tri-s, adv. *thrice*, x. 90, 11 [Gk. *τρίς*].  
tre-dhā, adv. *in three ways*, i. 154, 1.  
tvāks-iyāms, cpv. *most vigorous*, ii. 83, 6.  
tvād, ab. (of tvām) *than thee*, ii. 83, 10.  
tvām, prs. prn. *thou*, i. 1, 6; 85, 8; ii. 83, 12; viii. 48, 9. 18. 15<sup>3</sup>; x. 15, 12<sup>2</sup>. 13.

Tvās-ṭr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvākṣ = takṣ *fashion*].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.

tvā-datta, pp. (Tp. cd.) *given by thee*, ii. 83, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6<sup>2</sup>.

tves-ā, a. *terrible*, ii. 83, 8. 14 [tviṣ *be agitated*].

tvesā-samdrś, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvōta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av *favour*].

Dāks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [dakṣ *be able*].

dāks-ina, a. *right*, vi. 54, 10 [cp. Gk. *δεξιός*, Lat. *dexter*].

dakṣina-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 103, 10 [dā *give*].

dādhat, pr. pt. *bestowing*, i. 85, 8; with ā (following), x. 34, 6 [dhā *put*].

dādh-āna, pr. pt. A. *committing, assuming*, i. 85, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā *put*].

dām-a, m. *house*, i. 1, 8; ii. 85, 7 [Gk. *δομος*, Lat. *domu-s*].

dāsa, nm. *ten*, x. 84, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

daśāṅgūlā, length of ten fingers, x. 90, 1 [dāsa + aṅgūli *finger*].

Dāsa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-yu, m. *non-Aryan*, ii. 12, 10 [das *lay waste*].

dah burn, ī. dāha.

nīs- burn up, x. 84, 9.

1. dā *give*, III. dadāti, ii. 85, 10; x. 14, 9; ao. ādāt, vii. 103, 10<sup>3</sup>; ipv. 3. du.

dātām, x. 14, 12; s ao. op. diṣīya, ii. 33, 5 [cp. Gk. *δίδομι*, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- take, ii. 12, 4.

pārā- abandon: ao. inj., viii. 48, 8.

pāri- *give over to*: ipv. dehi, x. 14, 11.

prā- *present*: root ao. ādās, x. 15, 12.

2. dā *divide*, IV. dāya; *wield*, ii. 83, 10.

dādrhānā, pf. pt. A. *steadfast*, i. 85, 10 [dṛh *make firm*].

dā-tṛ, m. *giver*, ii. 83, 12.

Dānu, m. *son of Dānu*, a demon, ii. 12, 11.

dā-man, n. *rope*, viii. 86, 5 [3. dā *bind*].

dās-vāms, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās *honour*].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās *be hostile*].

dās-ā, m. *slave*, vii. 86, 7.

didṛk-su, adv. *with a desire to see* = *find out*, vii. 86, 3 [from ds. of drś *see*].

div, m. *sky*, A. divam, iii. 59, 7; 4. divās, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L.

divī, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. *Δίφα*, *Δίφας*, *Δίφ*].

div play, IV. dīva, x. 34, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-spṛś, a. *touching the sky*, v. 11, 1; x. 163, 1 [divī L. of div + spṛś *touch*].

divē-divē, lc. itv. cd. *every day*, i. 1, 3. 7 [L. of divā *day*].

div-yā, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 34, 9 [div *heaven*].

diś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [diś *point*].

1. di fly, IV. dīya.

pāri- fly around, ii. 85, 14; v. 83, 7.

2. di shine: pf. didāya, ii. 83, 4.

didī-vāms, pf. pt. *shining*, ii. 85, 8. 14 [di shine].

dīdivi, a. *shining*, i. 1, 8 [di shine].

dīdhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dīh *think*].

dīp shine, IV. A. dīpya.

sām- *inflame*: rod. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].

dīp-ant, pr. pt. *flying*, vii. 63, 5 [dī fly].

dīrghā, a. *long*, i. 154, 3; x. 14, 14 [Gk. *δολερός*].

dīrgha-śrū-t, a. *heard afar*, vii. 61, 2 [śrū *hear + t*].

du go: iṣ ao. sb. daviṣāni, x. 34, 5.

dudhrā, a. *ferce*, ii. 12, 15.

dur-i-tā, (pp.) n. *luring ill, hardship*, i. 85, 8 [dus *ill + i*, p. of i go].



- 7; *dadhātara*, v. 15, 11; *dhattām*, iv. 51, 11; *dhātā*, v. 7, 6; *perform*, ipf. *dhatta*, i. 85, 9; *bestow*, s. ao. sb. *dhāsathas*, i. 160, 5; *establish*, pf. *dadhē*, x. 129, 7; *ds. desire to bestow*, *didhīṣanti*, ii. 35, 5; *support*, *didhīṣāmi*, ii. 35, 12 [Gk. *τιθῆμι*].
- ādhi- put on* (acc.): pf. *dadhire*, i. 85, 2; ao. *ādhitā*, x. 127, 1.
- ā- deposit*, root ao. sb. *dhās*, v. 88, 7.
- nī- deposit*, root ao. *dhātām*, vii. 71, 5; ps. ao. *ādhiyāi*, viii. 48, 10.
- pāri- put around*, vi. 54, 10.
- prā- put from* (ab.) into (lo.), vii. 61, 8.
- vī- impose*: pf. *dadhur*, iv. 51, 6; *divide*, ipf. *ādadhur*, x. 90, 11.
- caṇas- accept gladly*, ii. 35, 1.
- purās- place at the head*, appoint *Purohita*: pf. *dadhiro*, iv. 50, 1.
2. *dhā suck*, IV. P. *dhāya*, ii. 33, 13; 35, 5.
- dhā-mān*, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [*dhā put, establish*].
- dhārāyāt-kavi*, a. (gov.) *supporting the sage*, i. 160, 1 [*dhārāyāt*, pr. pt. cs. of *dhṛ hold*].
- dhā-rā*, f. *stream*, i. 85, 5; v. 83, 6 [*dhāv run*].
- dhīṣānā*, f. *bowl*, i. 160, 1.
- dhī*, f. *thought*, i. 1, 7; iv. 50, 11.
- dhī think*, III. *didhye*.
- ā- think to oneself*, ā- *didhye*, x. 34, 5.
- dhī-ra*, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [*dhī think*].
- dhunēti*, a. (Bv.) *having a resounding gait*, iv. 50, 2 [*dhuna + iti*].
- dhūr*, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
- dhū-mā*, m. *smoke*, v. 11, 3 [*dhū agitate*; Gk. *θυμός*, Lat. *fumu-s*].
- dhūr-ti*, f. *malice*, viii. 48, 3 [*dhvṛ injure*].
- dhṛ support, fix firmly*: pf. *dādhāra*, i. 154, 4; iii. 59, 1.
- dhṛṣ-nū*, n. adv. *forcibly*, x. 84, 14 [*dhṛṣ be bold, dare*].
- dhe-nū*, f. *cow*, i. 160, 3; ii. 35, 7 [*yielding milk*: *dhe = dhā suck*].
- dhṛu-ti*, f. *seduction*, vii. 86, 6 [*dhru = dhvṛ injure*].
1. *Nā*, pcl. *as, like*, i. 85, 6; 85, 1. 7, 8<sup>2</sup>; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5<sup>2</sup>; 7; 103, 2<sup>2</sup>. 3, 7;

- viii. 48, 5, 6; x. 127, 4, 8; 168, 2 [180].
2. *nā*, neg. pcl. *not*, ii. 12, 5, 9, 10; 33, 9, 10, 15<sup>2</sup>; 35, 6<sup>2</sup>; iii. 59, 2<sup>4</sup>; iv. 51, 6; vi. 54, 3<sup>2</sup>, 4, 9; vii. 61, 5<sup>2</sup>; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13<sup>2</sup>; 34, 2-5, 12; 129, 1<sup>4</sup>, 2, 7<sup>2</sup>; 168, 3, 4 [180].
- nākt-am*, acc. adv. *by night*, vii. 71, 1, 2; x. 34, 10 [*stem nakt*, cp. Lat. *nox = noct-s*].
- nā-ksatra*, n. *star*; *day-star*, vii. 86, 1 [*nākt night + kṣatrā dominion = ruling over night*].
- nad-ī*, f. *stream*, ii. 35, 3 [*nad roar*].
- nā-pāt*, m. *son*, ii. 35, 1, 2, 3, 7, 10, 13; *grandson*, x. 15, 3 [*Lat. nepot- 'nephew'*].
- nāptṛ*, m. (weak stem of *nāpāt*) *son*: gen. *nāptur*, ii. 35, 11; dat. *nāptre*, ii. 35, 14 [*nā-pitr having no father = 'nephew', 'grandson'*].
- nābh-as*, n. *sky*, v. 83, 3 [Gk. *νέφος*, OSI. *nebo*].
- nam bend*, I. *nāma*; *ā*: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. *nāma-namitā bend low*, v. 83, 5.
- prāti- bend towards*: pf. *nānāma*, ii. 33, 12.
- nām-as*, n. *homage*, i. 1, 7; ii. 33, 4, 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [*nam bend*].
- namas-yā*, den. *adore*, ii. 33, 8 [*nāmas homage*].
- namas-yā*, a. *adorable*, iii. 59, 4.
- nār-ya*, u. *manly*, i. 85, 9.
- nāv-a*, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέος*, Lat. *novu-s*, OSI. *novu*, Eng. *new*].
- Nāva-gv-a*, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [*having nine cores*: *gu = gō*].
- nāv-yas*, cpv. a. *renewed*, v. 11, 1 [*Lat. nov-tor*].
1. *nāś be lost*, IV. P. *nāśya*; ao. *neśat*, vi. 54, 7.
2. *nāś reach*, I. *nāśa*.
- vī- reach*, ii. 35, 6.
- nāś*, f. *night*, vii. 71, 1.
- nas-tā*, pp. *lost*, vi. 54, 10 [*nāś be lost*].
- nas*, prs. prn., A. *us*, i. 1, 9; 35, 11<sup>2</sup>; ii. 33, 1, 2, 3, 5, 14; iv. 50, 11; vii. 61, 7<sup>2</sup>; 63, 6; 71, 2, 4, 6; 86, 8; viii. 48, 6, 8, 15 c; x. 14, 14; 15, 1, 6; 34,

14; to us, x. 127, 4; D., i. 1, 9 a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6<sup>2</sup>; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15 a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4<sup>2</sup>, 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

**nah bindā**, IV. *nāhya*.  
**sām-** knūt together: irr. pf. 2. pl. *anāha*, viii. 48, 5.  
**nā** = *nā* not, x. 34, 8.  
**nāka**, n. *firmament*, i. 85, 7; vii. 86, 1; x. 90, 16.  
**nālī**, f. *flute*, x. 135, 7.  
**nāth-itā**, pp. *distressed*, x. 34, 8 [*nāth seek aid*].  
**nādyā**, m. *son of streams*, ii. 35, 1.  
**nādh-amāna**, pr. pt. *Ā. seeking aid, suppliant*, ii. 12, 6; 83, 6.  
**nānā**, adv. *separately*, ii. 12, 8.  
**nābhi**, f. *navel*, x. 90, 14.  
**nā-man**, n. *name*, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. *ὄνομα*, Lat. *nōmen*, Go. *namō*, Eng. *name*].  
**nārī**, f. *woman*, ii. 33, 5 [from *nār man*].  
**nāsatya**, m. *du. epithet of the Asvins*, vii. 71, 4 [*nā + asatyā not untrue*].  
**ni-kft-van**, a. *deceitful*, x. 34, 7 [*nī down + kr do*].  
**ni-citā**, pp. *known*, ii. 12, 13 [*nī + ci note*].  
**ninyā**, n. *secret*, vii. 61, 5.  
**ni-todīn**, a. *piercing*, x. 34, 7.  
**ni-drā**, f. *sleep*, viii. 48, 14 [*nī + drā sleep*; cp. Gk. *δωρ-δύω*, Lat. *dor-mio*].  
**ni-dhī**, m. *treasure*, viii. 29, 6; *deposit*, x. 15, 5 [*nī down + dhi = dhā put*].  
**ni-dhruvi**, a. *persevering*, viii. 29, 3 [*nī + dhruvi firm*].  
**ni-pādā**, m. *valley*, v. 83, 7 [*nī down + pādā*, m. *foot*].  
**nir-āyana**, n. *exit*, x. 135, 6 [*nīs out + āy-ana going: i go*].  
**ni-vāt**, f. *depth*, x. 127, 2 [*nī down*].  
**ni-vēsanī**, a. *causing to rest*, 1. 35, 1 [from *es. of nī + viś cause to turn in*].  
**nī-satta**, pp. with *ā*, *having sat down in* (lc.), x. 15, 2 [*nī + sad sit down*].  
**nī-sād-yā**, gd. *having sat down*, ii. 35, 10; x. 15, 6; with *ā*, x. 14, 5.  
**nī-siñc-ānt**, pr. pt. *pouring down*, v. 83, 6 [*sic sprinkle*].  
**niškā**, m. *necklace*, ii. 33, 10.

**niṣ-krtā**, n. *appointed place*, x. 34, 5 [pp. *arranged: nīs out + kr make*].  
**nī lead**, I. *nāya*; 2. pl. *ipv.*, x. 34, 4.  
**sām-** conjoin with (inst.), vi. 54, 1.  
**nīc-ā**, adv. *down*, x. 34, 9 [inst. of *nyāñ: downward*].  
**nū**, adv. *now*, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14<sup>2</sup>; 168, 1; = inter. *pel. pray?* vii. 86, 2 [Gk. *νῦ*, OI. *nu*, OC. *nu*].  
**ñud** *push*, VI. *nudā*; pf. 3. pl. *Ā. nu-nudre*, i. 85, 10, 11.  
**prā-** push away: pf. vii. 86, 1.  
**nū**, adv. = *nā now*, vii. 63, 6 [OG. *nu*].  
**nū-tana**, a. *present*, i. 1, 2 [*nū now*].  
**nū-nām**, adv. *now*, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [*nū now*].  
**nī**, m. *man*, pl. N. *nāras*, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. *ἀνὴρ*, *andros*].  
**nṛ-cākṣas**, a. (Bv.) *observer of men*, viii. 48, 9, 15; x. 14, 11 [*nṛ man + cākṣas look*].  
**nṛ-pāti**, m. *lord of men*, vii. 71, 4.  
**nṛ-mṇā**, a. *manliness, valour*, ii. 12, 1 [cp. *nṛ-mānas manly*].  
**ne-īf**, m. *guide*, ii. 12, 7 [*nī lead*].  
**nō** = *nā + u also not*, vi. 51, 3.  
**nāu**, f. *ship*, x. 135, 4 [Gk. *ναῦς*, Lat. *nav-is*].  
**ny-āñc**, a. *downward*, v. 83, 7 [*nī down + āñc -ward*].  
**ny-āpta**, pp. *thrust down*, x. 31, 5, 9 [*nī + vap strew*].  
**Paks-in**, a. *winged*, x. 127, 5 [*pakṣā*, m. *wing*].  
**pāc-ant**, pr. pt. *cooking*, ii. 12, 14, 15 [*pac cook*, Lat. *coquo* for *pequo*, OSI. 3. s. *peotōtū*].  
**pāñca**, nm. *five*, iii. 59, 8 [Av. *panca*, Gk. *πέντε*, Lat. *quinque*].  
**pān-i**, m. *niggard*, iv. 51, 8 [*pan bar-gain*].  
**pat fly**, I. *pāta*, x. 14, 16; *cs. patāya fall*, v. 83, 4 [Gk. *πέρ-ε-ραι flies*, Lat. *pel-o*].  
**pāt-i**, m. *lord*, pl. N. *pātayas*, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πάσις*].  
**pāth**, m. *path*, viii. 29, 6; x. 14, 10 [cp. Gk. *πάτος*].  
**path-i**, m. *path*, i. 35, 11; x. 14, 7: 168, 3.  
**pathi-kft**, m. *path-maker*, x. 14, 15 [*kr-t making: kr + determinative t*].

pathi-rākṣi, a. (Tp.) *watching the path*, x. 14, 11.

path-yā, f. *path*, x. 14, 2.

pad *full*, IV. Ā. pādya; pp. papāda, x. 34, 11.

áva-*full down*, vi. 54, 3.

pād, *foot*, du. ab. padbhyām, x. 90, 12. 14 [Gk. ποδ-, Lat. *ped-*, Eng. *foot*].

pad-ā, n. *step*, i. 154, 3. 4. 5. 6; ii. 85, 14 [pad *walk*; Gk. πῆδ-ov 'ground'].

pad-vānt, a. *having feet*, x. 127, 5.

pan-āyā, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].

pānthā, m. *path*, i. 85, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντος-].

pānya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praiseworthy*; pan *admire*].

paprath-ān, m. *oneself*, iv. 51, 8; x. 14, 1.

pāy-as, n. *swell*, i. 160, 8 [pi *swell*].

pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].

para-mā, spv. a. *farthest*, iv. 50, 3; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 85, 14; iv. 50, 4.

par-ās, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1. 2.

parās-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.

parā-yānt, pr. pt. *departing*, x. 34, 5 [parā *away*, Gk. πέρα *beyond*, + i *go*].

parā-vāt, f. *distance*, i. 85, 8; iv. 50, 8.

pāri, prp. *round*; with ab. *from*, ii. 85, 10; x. 135, 4 [Av. *patri*, Gk. *πέρι*].

pāri-āh, m. *enclosing the altar*, x. 14, 1 [pāri-āh = *round* + *dhi* reduced form of dhā *put*].

pāri-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].

parivatsar-īna, a. *yearly*, vii. 10, 8 [pāri- + vatsarā, m. *complete year*].

pāri-śkrta, pp. *adorned*, x. 135, 7 [pāri *round* + śkr = *kr* *make* = *put*].

pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [parā *away* + iy-i-vāms: *from* i *go*].

Parjanya, m. a *god of rain*, v. 83, 1-5. 9.

Parjanya-jinvita, pp. *quicken* by *Parjanya*, vii. 103, 1 [jinv *sec. root* = *ji* *nu* *from* *ji* *quicken*].

pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [joined; Lesbian Gk. πέπαρα 'limits'].

pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. πέπρω in πέπρω 'finish' for πέπρω].

pav-i, m. *felly*, vi. 54, 8.

pavitra-vant, a. *purifying*, i. 160, 8 [pavitra, n. *means of purification*; root pū *purify*].

paś = spaś *see*, i. 85, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].

paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *pasu-*, Lat. *pecu-s*, Go. *faihu*].

paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [trp *be pleased with*].

paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. *pasca* 'behind'].

paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 135, 6.

1. pā *drink*, I. pāba, iv. 50, 10; root an. āpāma, viii. 48, 3 [cp. Lat. *bibō* 'drink'].

sām- *drink together*, x. 135, 1.

2. pā *protect*, II. pāti, *from* (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.

pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].

pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].

pāpāyā, *inst. f. adv. evilly*, x. 135, 2 [pāpā, a. *bad*].

pār-ā, m. *farther shore*, ii. 33, 3 [pr *pass* = *crossing*; Gk. *πόρος* 'passage'].

pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from* pṛthivī *earth*].

pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 8 [pū *purify*].

pi *swell*, I. pāyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.

pi-tū, m. *drink*, x. 15, 3 [pā *drink*].

pi-tf, m. *father*, i. 1, 9; 160, 2. 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 8; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-18 [Gk. *πατήρ*, Lat. *pater*, Go. *fadar*].

pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitf *father*].

pinv *yield abundance*, I. pinva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from* pi *swell*].

prā- *pour forth*, v. 83, 6

piś *adorn*, VI. pīmśā: pf. pipiśúr, vii. 103, 6; A. pipiše, ii. 33, 9.  
 pi-tā, pp. *drunk*, viii. 43, 4. 5. 10. 12.  
 piyūsa, m. n. *milk*, ii. 35, 5 [pi *swell*].  
 putrá, m. *son*, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.  
 pūnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.  
 punar-hān, a. *striking back*, x. 34, 7.  
 punānā, pr. pt. *purifying*, vii. 49, 1 [pū *purify*].  
 pūr, f. *citadel*, ii. 35, 6 [pr *full*].  
 pūram-dhi, f. *reward*, iv. 50, 11 [a. dhi *bestowing* (reduced form of dhā) *abundance*, pūr-am acc.].  
 purās-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forward*, v. 83, 8; *before*, viii. 43, 15; *in front*, x. 135, 6.  
 purā, adv. *formerly*, iv. 51, 7.  
 purā-nā, a., f. f. *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1. 2 [purā *formerly*].  
 puru-tāma, a. spv. *most frequent*, iv. 51, 1 [purū, Gk. πολύς].  
 puru-trā, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.  
 puru-rūpa, a. (Bv.) *having many forms*, ii. 33, 9.  
 Pūru-śa, m. *the primæval Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.  
 puruśā-tā, f. *human frailty*, x. 15, 6.  
 purō-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [purās + hitā, pp. of dhā *put*].  
 purō-hiti, f. *priestly service*, vii. 61, 7.  
 pus-tā, n. (pl.) *earnings*, ii. 12, 4 [pp. of pus *thrive*].  
 pus-ti, f. *earnings*, ii. 12, 5; *prosperity*, viii. 43, 6.  
 pū *purify*, IX. punāti, i. 160, 8.  
 pūr-nā, pp. *full*, i. 134, 4; vii. 103, 7 [pūr *full*: cp. Gk. πολλοί 'many', Eng. *full*].  
 pūruśa, m. *metrical for pūruśa*, x. 90, 3. 5.  
 pūr-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early, ancient*, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.  
 pūrva-jā, a. *born of old*, x. 14, 15 [jā *be born*].  
 pūrva-bhāḥ, a. *receiving the preference*, iv. 50, 7 [bhāḥ *share*].  
 pūrva-sū, a. *bringing forth first*, ii. 35, 5.  
 pūrvāhṇ-ā, m. *morning*, x. 34, 11 [pūrvā *early* + ahna = āhan *day*].  
 pūrv-yā, a. *ancient*, i. 35, 11; x. 14, 7.

Pūs-ān, m. a *solar deity*, vi. 54, 1-6. 3-10 *prosperer* [pus *thrive*].  
 pr *take across*, III. P. piparti; ipv. piprtām, vii. 61, 7; II. P. pārṣi = ipv., ii. 33, 3.  
 pro *mix*, VII. prnākti.  
 sām-, A. prñktē, *mingle*, vii. 103, 4.  
 prchā-māna, pr. pt. A. *asking oneself*, x. 34, 6 [prach *ask*].  
 pft-anā, f. *battle*, i. 85, 8.  
 prthiv-ī, f. *earth*, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 8; x. 163, 1 [the *broad one* = prthivī, f. of prthū from prath *spread*].  
 pś-ni, a. *speckled*, i. 160, 8; vii. 103, 4. 6. 10.  
 Prśni-mātr, a. (Bv.) *having Prśni as a mother*, i. 85, 2.  
 pśat-i, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.  
 prsad-ājyā, n. *clotted butter*, x. 90, 8.  
 pś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.  
 pś *full*, IX. prñāti, ii. 35, 3.  
 ā-*fill up*, v. 11, 5; vii. 61, 2.  
 péśi-st, pr. pt. int. *thickly painting*, x. 127, 7 [piś *paint*].  
 pśs-a, m. *prosperity*, i. 1, 3 [pus *thrive*].  
 pra-ketā, m. *beacon*, x. 129, 2 [prā + cit *appear*].  
 prach *ask*, VI. prchā, ii. 12, 5; vii. 86, 3 [sec. root: praś + cha; cp. Lat. *posco* = *porc-sco* and *prec-or*, O.G. *for-sc-ōn*].  
 pra-jā, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. *pro-gen-ies*].  
 prajā-vant, a. *accompanied by offspring*, iv. 51, 10.  
 prati-kāmām, adv. *at pleasure*, x. 15, 8 [kāma *desire*].  
 pratījan-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [prati-janā, m. *adversary*].  
 prati-dīvan, m. *adversary at play*, x. 34, 6 [div *play*].  
 prati-dosām, adv. *towards evening*, i. 35, 10 [dośā *evening*].  
 prati-būdhya-māna, pr. pt. *awaking towards* (acc.), iv. 51, 10.  
 prati-māna, n. *match*, ii. 12, 9 [counter-measure: mā *measure*].  
 prā-tir-am, acc. inf. *to prolong*, viii. 43, 10 [tr *cross*].  
 pra-tnā, a. *ancient*, iv. 50, 1 [prā *before*].

prath spread out, I. Ā. prātha : ppf. pa-prāthat, vii. 86, 1.  
 pra-thamā, ord. first, i. 85, 1<sup>4</sup>; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-tama].  
 prathama-jā, a. first-born, x. 163, 8 [jā = jan].  
 prathamā-m, adv. first, iv. 50, 4.  
 pra-diś, f. control, ii. 12, 7 [diś point].  
 pra-bodhāyant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].  
 prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].  
 prā-yati, f. impulse, x. 129, 5 [yam extend].  
 prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].  
 pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].  
 pra-vāt, f. slope, downward path, i. 85, 3; height, x. 14, 1 [prā forward].  
 pravāte-jā, a. born in a windy place, x. 34, 1 [pra-vātā + jā = jan].  
 pra-vasā, m. traveller, vii. 29, 8 [prā + vas dwell away from home].  
 prā-viśta, pp. having entered, vii. 49, 4 [viś enter].  
 pra-sargā, m. discharge, vii. 103, 4 [srj emit].  
 pra-savitf, m. rouser, vii. 63, 2 [sū stimulate].  
 prā-siti, f. toils, x. 34, 15 [si bind].  
 prā-sūta, pp. aroused, vii. 63, 4 [sū impel].  
 pra-starā, m. strewn grass, x. 14, 4 [str strew].  
 prā fill [extended form, pr-ā, of pf fill].  
 ā- pervade, s. ao. āprās, x. 127, 2.  
 prāñā, a., f. prāc-f, forward, x. 34, 12; facing, x. 135, 3 [prā + añc].  
 prāṇā, m. breath, x. 90, 13 [prā + an breathe].  
 prā-vṛs, f. rainy season, vii. 103, 3. 9 [vrṣ rain].  
 prāvṛs-ā, a, f. f, belonging to the rains, vii. 103, 7.  
 prā-vep-ā, a. dangling, x. 34, 1 [prā + vip tremble].  
 priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 43, 14; x. 15, 5 [pri please].  
 Phaligā, cave, iv. 50, 5.  
 Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadhnan, x. 90, 15.  
 bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].  
 babhrū, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.  
 barh-āna magic power, x. 34, 7 [brh make big].  
 barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhiḥ-śād : sad sit].  
 barhiḥ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiḥ].  
 barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.  
 bah-ū, a. many, ii. 85, 12; x. 14, 1; 34, 18.  
 bādḥ drive away, I. Ā. bādḥate, x. 127, 2; int. baddadhe press apart, vii. 61, 4.  
 āpa- drive away, i. 85, 3. 9; 85, 3.  
 bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāzu, Gk. πῆχυ-s, OG. bug].  
 bibhy-at, pr. pt. fearing, x. 34, 10 [bhī fear].  
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].  
 bīl-ma, n. shavings, ii. 85, 12.  
 budh-ānā, ao. pt. Ā. walking, iv. 51, 8.  
 budh-nā, m. n. bottom, x. 135, 6 [Lat. fundu-s].  
 brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 85, 15.  
 brh-ānt, a. lofty, i. 85, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].  
 Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [brh-as prob. gen. = brhās; cp. brāhmaṇas pāti].  
 bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhi].  
 brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].  
 brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].  
 brāhmaṇā, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.  
 bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].  
 bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].  
 brū speak, II. braviti, i. 85, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.



ādhi- *speak for* (acc.), i. 85, 11; x. 15, 5.  
 āpa-, *Ā. implore*, iv. 51, 11.

Bhākṣ-ā, m. *draught*, x. 34, 1 [bhākṣ-  
 sec. root *consume* from bhaj *partake of*].  
 bhaj *partake of* (gen.), x. 15, 3; s ao.,  
 viii. 48, 1. 7.  
 bhad-rā, a. *auspicious*, i. 1, 6; ii. 85, 15;  
 iii. 59, 4; iv. 51, 7; x. 14, 6. 12  
 [praiseworthy: bhand *be praised*].

Bhar-atā, m. pl. name of a tribe, v. 11, 1.

bhār-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥bear].  
 bhāv-ya, a. *that will be, future*, x. 90, 2  
 [gdv. of bhū be].

bhā shine, I. P. bhāti.

āva- *shine down*, i. 154, 6.

vi- *shine forth*, ii. 85, 7. 8; v. 11, 1.

bhid split, VII. bhināti [Lat. find-o].

vi- *split open*, i. 85, 10.

bhisāk-tama, m. spv. *best healer*, ii. 38,  
 4 [bhisāj *healing*].

bhisāj, m. *physician*, ii. 38, 4.

bhī fear, I. Ā. bhāyate, i. 85, 8; ii. 12,  
 18; pf. bibhāya, v. 83, 2; s ao.  
 ābhaisur, viii. 48, 11.

bhī-mā, a. *terrible*, i. 154, 2; ii. 38, 11  
 [bhī fear].

bhur quiver, int. jārbhuriti, v. 83, 5.

bhūv-ana, n. *creature*, i. 35, 2. 5. 6; 85,  
 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8;  
 vii. 61, 1; world, ii. 33, 9; v. 83, 2.  
 4; iv. 51, 5; x. 168, 2. 4 [bhū be].

bhū become, be, I. bhāva, i. 1, 9; v. 83,  
 7. 8; ipv., x. 127, 6; pr. sb., viii. 48,  
 2; ipf. ābhavat, v. 11, 8. 4; x. 185, 5.  
 6; come into being, x. 90, 4; pf. ba-  
 bhūva, ii. 12, 9; vii. 103, 7; x. 34,  
 12; pf. op. babhūyāt, iv. 51, 4; root  
 ao., viii. 48, 3; ābhūvan, vii. 61, 5;  
 root ao. sb. bhuvāni, vii. 86, 2;  
 ipv. bhūtu, iv. 50, 11 [cp. Gk. φύω,  
 Lat. fu-i-].

abhi- *be superior to* (acc.), iii. 59, 7.

ā- *arise*, pf., x. 129, 6. 7; 168, 3.

āvis- *appear*, vii. 103, 8.

sām- *do good to* (dat.), viii. 48, 4.

bhū-tā, pp. *been*, x. 90, 2; n. *being*, x.  
 90, 3.

bhū-man, n. *earth*, i. 85, 5; vii. 86,  
 1; x. 90, 1. 14 [cp. Gk. φύμα  
 'growth'].

bhū-ri, a. *great*, ii. 38, 9; much, ii. 38,  
 12; adv. *greatly*, i. 154, 6.

bhūri-ārūga, a. (By.) *many-horned*, i.  
 154, 6.

bhūr-ni, a. *angry*, vii. 86, 7.

bhūs *strive*, I. P. bhūṣati [extended form  
 of bhū be].

pāri- *surpass*, ii. 12, 1.

bhr bear, III. bībharti, ii. 33, 10; iii.  
 59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5  
 [Gk. φέρω, Lat. ferō, Arm. berem, OI.  
 berim, Go. bairā].

vi-, I. bhara, *carry hither and thither*, v.  
 11, 4.

Bhṛg-u, m. pl. a family of ancient  
 priests, x. 14, 6.

bheṣaj-ā, a. *healing*, ii. 33, 7; n. *medicine*,  
 remedy, ii. 33, 2. 4. 12. 13 [bhisāj  
 healing].

bhōg-a, m. *use*, x. 34, 3 [bhuj *enjoy*].

bhōj-ā, m. *liberal man*, iv. 51, 3.

bhōj-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].

bhyas = bhī *fear*, I. Ā. bhyāsate, ii.  
 12, 1.

bhrāj shine, I. Ā. bhrājate.

vi- *shines forth*, i. 85, 4.

bhrāja-māna, pr. pt. Ā. *shining*, vii.  
 63, 4.

bhrā-tr, m. *brother*, x. 34, 4 [Gk. φράτω,  
 Lat. frāter, OI. brāthir, Go. brōthar,  
 OSI. bratrū].

Mah, mām̐h *be great*, mām̐hate and  
 māhe (3. s.).

sām- *consecrate*, vii. 61, 6.

maghā-vant, m. *liberal patron*, ii. 33, 14;  
 25. 15 [magh-ā *great*: mah *be great*].

magh-ā, a. *great*, iv. 51, 3 [f. of  
 maghāvan].

mandūka, m. *frog*, vii. 103, 1. 2. 4. 7.  
 10.

math-itā, pp. *kindled by friction*, viii.  
 43, 6.

math-yā-māna, pr. pt. ps. *being rubbed*,  
 v. 11, 6.

mad rejoice, I. māda, in (1c), i. 85, 1;  
 154, 5; in (inst.), 154, 4; x. 14, 3. 7;  
 with (inst.), x. 14, 10; be exhilarated,  
 viii. 29, 7; drink with exhilaration, vii.  
 49, 4; cs. mādaya, Ā. rejoice, x. 15,  
 14; in (inst.), x. 14, 14; (gen.), i. 85,  
 6; with (inst.), x. 14, 5; gladden, x.  
 34, 1 [Gk. μαδάω, Lat. madoō 'drip'].

mād-a, m. *intoxication*, i. 85, 10; viii.  
 48, 6.

mada-cyūt, a. *reeling with intoxication*, i.  
 85, 7 [cyu move].

mād-ant, pr. pt. *rejoicing*, iv. 50, 2; *delighting in* (inst.), iii. 59, 3.  
 mādhu, n. *honey*, *mead*, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. *sweet*, i. 85, 6 [Gk. μέδω, Lith. medūs, OSl. medū, Eng. mead].  
 mādhu-mat-tama, spv. a. *most honied*, v. 11, 5; x. 14, 15.  
 madhu-ścūt, a. (Tp.) *dripping with honey*, *distilling sweetness*, vii. 49, 3 [ścūt drip].  
 mādhyā, a. *middle*, vii. 49, 1, 3; x. 15, 14 [Lat. mediū-s].  
 madhya-mā, spv. a. *middlemost*, x. 15, 1.  
 man think, VIII. A. manute, viii. 29, 10; IV. A. mānyate, viii. 48, 6; x. 34, 18.  
 mān-as, n. *mind*, x. 90, 18; 129, 4; 185, 8 [Av. manō, Gk. μένος].  
 mānas-vant, a. *wise*, ii. 12, 1.  
 man-ā, f. *jealousy*, ii. 38, 5 [man think].  
 man-iṣā, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4; *prayer*, v. 11, 5; *hymn of praise*, v. 83, 10 [man think].  
 Mān-u, m. an ancient sage, ii. 33, 13.  
 mano-jū, a. *swift as thought*, i. 85, 4 [mānas mind + jū to speed].  
 mān-tra, m. *hymn*, ii. 35, 2; *spell*, x. 14, 4.  
 mand *exhilarate*, I. mānda: iṣ ao. Ā. āmandiśātām, vii. 103, 4.  
 ūd- gladden, pf. mamanda, ii. 38, 6 [= mad rejoice].  
 mand-as-ānā, ao. pt. *rejoicing*, iv. 50, 10 [mand = mad rejoice].  
 mand-rā, a. *gladdening*, v. 11, 3 [mand *exhilarate*].  
 mandrā-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.  
 mān-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 8; vii. 61, 2 [man think].  
 man-yū, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].  
 mayo-bhū, a. *beneficent*, ii. 38, 13 [māy-as gladness + bhū = bhū being for = conducting to].  
 Mar-ūt, m. pl. the storm gods, i. 85, 1. 4-6. 8. 10. 12; ii. 38, 1. 13; v. 83, 6.  
 marūt-vant, a. *accompanied by the Maruts*, ii. 33, 6.  
 marḍ-i-tf, m. *one who pities*, x. 34, 3 [mrḍ be gracious].  
 mār-ta, m. *mortal*, iii. 59, 2 [Gk. μορ-τός, ὁμο-τός 'mortal', Lat. mor-ta 'goddess of death'].

mārt-ya, a. *mortal*; m. *mortal man*, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3. 12; x. 15, 7.  
 marmrjyā-māna, pr. pt. int. *making bright*, ii. 35, 4 [mrj wipe].  
 māh, a. *great*, ii. 33, 8; G. mahās, iv. 50, 4; f. -ī, v. 11, 5 [Av. maz 'great'; from mah be great].  
 mah-ān, m. *greatness*, ii. 12, 1; 35, 2 [mah be great].  
 mah-ānt, a. *great*, iii. 59, 5; v. 11, 6; 88, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].  
 mahā-vadha, a. (Bv.) *having a mighty weapon*, v. 88, 2.  
 māh-i, a. *great*, i. 160, 5; ii. 12, 10; v. 88, 5; viii. 29, 10 [mah be great].  
 mahi-tvā, n. *greatness*, vii. 61, 4.  
 mahi-tvanā, n. *greatness*, i. 85, 7.  
 mah-in, a., f. -ī, *great*, i. 160, 2. 5.  
 mah-i-mān, m. *greatness*, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3. 16; 168, 1; *power*, x. 129, 3; pl. *powers*, x. 129, 5.  
 mah-ī, a. f. *great*, ii. 33, 8. 14; x. 14, 1 [mah be great].  
 mā-hyam, prs. prn. D. to me, x. 34, 1. 2 [cp. Lat. mihi].  
 mā measure, III. Ā. mīmīte. vi-measure out: pf. vi-mamē, i. 154, 1. 8; 160, 4; ii. 12, 2.  
 mā, enc. prs. prn. A. me, ii. 33, 6. 7; viii. 48, 5. 6. 10; x. 34, 1. 2; 127, 7 [Lat. mē, Eng. me].  
 mā, proh. pel. not, ii. 33, 1. 4. 5; viii. 48, 8. 14; x. 15, 6; 34, 13. 14 [Gk. μή 'not'].  
 mā-kis, proh. prn. pel. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].  
 mā-kim, proh. prn. pel. no one, vi. 54, 7.  
 Mātali, m. a divine being, x. 14, 3.  
 mā-tf, f. *mother*, i. 160, 2; v. 11, 3; x. 34, 4. 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].  
 mādhvī, m. du. *lovers of honey*, vii. 71, 2 [mādhu honey].  
 mānuṣa, a. *human*; m. *man*, vii. 63, 1 [mānus man].  
 mām, prs. prn. A. me, vii. 49, 1-4.  
 mā-yā, f. *mysterious power*, i. 160, 3 [mā make].  
 mā-yū, a. *lowing*, vii. 103, 2 [mā bellow].  
 mā-s-a, m. *month*, vii. 61, 4 [mās moon].

mi-tá, pp. *set up*, iv. 51, 2 [*mi set up*].  
 mitá-jñu, a. (Bv.) *firm-kneed*, iii. 59, 3.  
 Mi-trá, m. a sun god, iii. 59, 1-9; vii.  
 61, 4; 63, 1. 6; n. *friendship*, x. 34,  
 14.

Mitrā-Vārunā, du. ed. *Mitra and Varuṇa*,  
 i. 35, 1; vii. 61, 2. 3. 6. 7; 63, 5.  
 mī *damage*, IX. mināti [cp. Gk. *μν-ω*,  
 Lat. *mi-nu-o*].

ā- *dimitish*, ii. 12, 5.  
 prā- *infringe*, vii. 63, 8; 103, 9; viii.  
 48, 9.

mīdh-vāms, a. *bounteous*, ii. 33, 14; vii.  
 86, 7 [unred. pf. pt., probably from  
 mih *rain*].

mūkha, n. *mouth*, x. 90, 11-13.  
 muc *release*, VI. muñcā: ppf. āmumuk-  
 tam, vii. 71, 5.

mud *be merry*, I. ā. mōda.  
 prāti- *exult*, v. 83, 9.  
 mṛg-ā, m. *beast*, i. 154, 2; ii. 33, 11.

mṛj *wipe*, II. mārjmi.  
 sām- *rub bright*, ii. 35, 12.

mṛd *be gracious*, VI. mṛlā, ii. 33, 11. 14;  
 viii. 48, 9; x. 34, 14; cs. mṛlāya, *id.*,  
 viii. 48, 8.

mṛlāy-āku, a. *merciful*, ii. 33, 7 [mṛd *be*  
*gracious*].

mṛl-ikā, n. *mercy*, vii. 86, 2; viii. 48, 12  
 [mṛd *be gracious*].

mṛ-tyū, m. *death*, x. 129, 2 [mṛ *die*].  
 mṛś *touch*, VI. mṛśā.

pāri- *embrace*, x. 34, 4.  
 mṛs *be heedless*, IV. mṛṣya.

āpi- *forget*, vi. 54, 4.  
 me, enc. prs. prn. D. *to me*, vii. 63, 8;  
 86, 3. 4; x. 34, 13; G. of *me*, ii. 35, 1;  
 vii. 86, 2; viii. 29, 2 [Gk. *μοι*].

maujavatā, a. *coming from Mūjavant*, x.  
 34, 1.

Yā, rel. prn. *who, which, that*: N. yās, i.  
 35, 6; 154, 12. 3. 4; 160, 4; ii. 12, 1-  
 7. 9-15; 33, 5. 7; iii. 59, 2. 7; iv. 50,  
 1. 7. 9; vi. 54, 1. 2. 4; vii. 61, 1; 63,  
 1. 8; vii. 71, 4; 86, 1; viii. 48, 10<sup>2</sup>. 12;  
 x. 14, 5; 34, 12; 129, 7; f. yā, iv. 50,  
 3; n. yād, i. 1, 6; ii. 35, 15; vii. 61,  
 2; 63, 2; 103, 5. 7; x. 15, 6; 90, 2<sup>3</sup>.  
 12; 129, 1. 3. 4; 135, 7; with *kṛm* *ca*  
*whatever*, v. 83, 9; A. yām, i. 1, 4; ii.  
 12, 5. 7. 9; 35, 11; viii. 48, 1; x. 135,  
 3. 4; I. yēna, i. 160, 5; ii. 12, 4; iv.  
 51, 4; f. yāyā, iv. 51, 6; Ab. yāsmād,  
 ii. 12, 9; G. yāsya, i. 154, 2; ii. 12,

1. 74. 14<sup>2</sup>; 35, 7; v. 83, 4<sup>3</sup>; vii. 61,  
 2; x. 34, 4; f. yāsya, x. 127, 4; L.  
 yāsmān, iv. 50, 8; x. 135, 1; du. yāu,  
 x. 14, 11; pl. N. yē, i. 35, 11; 85, 1.  
 4; iv. 50, 2; x. 14, 3. 10; 15, 1-4. 8-  
 10. 13<sup>2</sup>. 14<sup>2</sup>; 90, 7. 8; with *ké what-*  
*ever*, x. 90, 10; f. yās, vii. 49, 1. 2. 3;  
 n. yāni, ii. 33, 13; yā, i. 85, 12; ii.  
 33, 13<sup>2</sup>; iv. 50, 9; vii. 86, 5; A. m.  
 yān, x. 14, 3; 15, 13<sup>2</sup>; G. f. yāsām,  
 vii. 49, 3; L. f. yāsu, iv. 51, 7; vii.  
 49, 4<sup>4</sup>; 61, 5.

yakṣ-ā, n. *mystery*, vii. 61, 5.  
 yaj *sacrifice*, I. yāja; ipf. āyajanta, x.  
 90, 7. 16.

yaj-atā, a. *adorable*, i. 35, 3. 4; ii. 33, 10  
 [Av. *yazata*; from *yaj worship*].

yaj-ātha, m. *sacrifice*, v. 11, 3 [yaj  
*worship*].

yāja-māna, m. *sacrificer*, vi. 54, 6 [pr.  
 pt. ā. of *yaj worship*].

yāj-us, n. *sacrificial formula*, x. 90, 9  
 [yaj *worship*].

yaj-ñā, m. *worship, sacrifice*, i. 1, 1. 4;  
 ii. 35, 12; iv. 50, 6. 10; v. 11, 2. 4;  
 vii. 61, 6. 7; x. 14, 5. 13; 15, 6. 13;  
 90, 7-9. 15. 16<sup>2</sup> [Av. *yasna*, Gk. *ἀγνώ-ς*].

yajñā-keṭu, a. (Bv.) *whose token is sacri-*  
*fice*, iv. 51, 11.

yajdā-manman, a. (Bv.) *whose heart is*  
*set on sacrifice*, vii. 61, 4.

yajñ-īya, a. *worthy of worship, holy*, iii.  
 59, 4; *adorable*, x. 14, 5. 6 [yajñā  
*worship*].

yat *array oneself*, I. yāta: pf. i. 85, 8;  
 cs. yātāya *marshal, stir*, iii. 59, 1;  
*clear off*, x. 127, 7.

yā-tas, adv. *whence*, x. 129, 6. 7 [prn.  
 root yā].

yā-ti, prn. *how many*, x. 15, 13 [prn.  
 root yā].

yā-tra, rel. adv. *where*, i. 154, 5. 6; vii.  
 63, 5; viii. 29, 7; 48, 11; x. 14, 2. 7;  
 90, 16 [prn. root yā].

yā-tāḥ, rel. adv. *from*, x. 135, 5. 6; *so that*,  
 ii. 33, 13; *unaccounted* = *iva like*, viii.  
 29, 6 [prn. root yā].

yathā-vasām, adv. *according to (thy, his)*  
*will*, x. 15, 14; 163, 4 [vāsa, m.  
*will*].

yā-d, cj. *when*, i. 85, 3. 4. 5. 7. 9; iv. 51,  
 6; v. 83, 2-4. 9; vii. 103, 2-5; x. 34,  
 5; 90, 6. 11. 15; *in order that*, vii. 71,  
 4; *so that*, vii. 86, 4; *since*, i. 160, 2;  
 if, viii. 48, 9 [n. of rel. yā].

yād-i vā, cf. *whelher*, x. 129, 7; *or, or else*, *ibid.* [yā-d-i *if*, *rel. adv. + vā or*].

y-ānt, pr. pt. *going*, vii. 61, 3 [i *go*].

yam extend, I. yāṣha, v. 51, 10; v. 88, 5; f. a. yamāra (dat.), iii. 59, 8; s. ao. *bestow on* (dat.), ii. 35, 15<sup>2</sup>.

ādhi- extend (dat.), i. 85, 12.

ā- guide to (loc.), root ao. inj. yamat, x. 14, 14.

nī- bestow, iv. 50, 10.

prā- present a share of (gen.), x. 15, 7.

vī- extend to, i. 85, 12.

Yam-ā, m. god of the dead, i. 85, 6; x. 14, 1-5, 7-16; 15, 8; 135, 1, 7.

yāś-ās, a. glorious, i. 1, 8; iv. 51, 11; viii. 48, 5.

yahvī, f. *swift one*, ii. 38, 9; 35, 14.

yā go, II. yāti, i. 35, 8<sup>2</sup>, 10; vii. 49, 3; x. 168, 1.

ā- come, i. 85, 2; x. 15, 9.

ūpa ā- come hither, vii. 71, 2.

ā ūpa come hither to, vii. 71, 4.

pāri prā- proceed around, iv. 51, 5.

yātayāj-jāna, a. (gov. cd.) *stirring men*, iii. 59, 5 [yātāyant, pr. pt. cs. of yat array oneself + jāna man].

yātu-dhāna, m. sorcerer, i. 85, 10 [yātū, m. sorcery + dhāna practising from dhū put, do].

yā-ma, m. course, iv. 51, 4 [yā go].

yā-man, n. course, i. 85, 1; approach, x. 127, 4 [yā go].

yu separate, III. yuyōti, ii. 38, 1, 3; vii. 71, 1, 2; s. ao. depart from (ab.), ii. 38, 9; cs. yāvāya save from, viii. 48, 5;

yāvāya ward off, x. 127, 6<sup>2</sup>.

yuk-tā, pp. yoked, vii. 63, 2 [yuj yoke, Gk. *εὐκτό-*, Lat. *iunctus*, Lith. *junkti-a-*].

yuktā-grāvan, a. (Bv.) who has to work the stones, ii. 12, 6.

yuj yoke, VII. yunākti: pf. yuyujé, x. 34, 11; r. ao. āyugdhvam, i. 85, 4.

prā- yoke in front, i. 85, 5.

yūdhya-māna, pr. pt. ā. fighting; m. fighter, ii. 12, 9 [yudh fight].

yūyudh-i, m. warrior, i. 85, 8 [from red. stem of yudh fight].

yuva-tī, f. young maiden, ii. 35, 4, 11 [f. of yuvan youth].

yūv-an, a. young, ii. 38, 11; m. youth, ii. 35, 4 [Lat. *juven-i-s*].

yuv-ām, prs. prn. N. you two, vii. 71, 5;

dat. yuvābhyām to you two, vii. 61, 7 [= yū- + am].

yuva-yū, a. addressed to you, vii. 71, 7.

yūy-ām, prs. prn. pl. N. you, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūs-ām, Av. *yūš*, *yūšem*, Gk. *yūs*].

yōg-a, m. acquisition, vii. 86, 8 [yuj yoke].

yōj-ana, n. league, i. 85, 8 [yoking from yuj yoke].

yō-nī, m. womb, ii. 35, 10; abode, iv. 50, 2; x. 34, 11; receptacle, viii. 29, 2 [holder from yu hold].

yōś-ā, f. woman, x. 168, 2.

yōś, n. blessing, ii. 38, 13; x. 15, 4

Rāph hasten, I. rāp̄ha; cs. rāp̄hāya cause to speed, i. 85, 5.

raks protect, I. rāk̄sa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. *ἀλέω* 'ward off'].

rāk̄sa-māna, pr. pt. ā. protecting, vii. 61, 8 [raks protect].

raks-ās, m. demon, i. 35, 10; v. 88, 2.

raks-i-tf, m. guardian, x. 14, 11 [raks protect].

raghu-pātvan, a. (Tp.) flying swiftly, i. 85, 6 [raghū swift: Gk. *ῥαχύν-*].

raghu-yūd, a. swift-giding, i. 85, 6 [raghū swift + syand run].

rāj-as, n. space, air, i. 85, 4, 9; 154, 1; 160, 1, 4; x. 15, 2; 129, 1 [Gk. *ῥεῖος*, Gk. *ῥιγία*].

rān-ya, a. glorious, i. 85, 10 [ran rejoice].

rā-tna, n. gift, treasure, i. 35, 8 [rā give].

ratna-dhā, a. (Tp.) bestowing treasure, i. 1, 1.

rā-tha, m. car, i. 35, 2, 4, 5; 85, 4, 5; ii. 12, 7, 8; v. 88, 3, 7; vii. 71, 2-4; viii. 48, 5; x. 135, 8-5; 168, 1 [r go].

rāth-ya, a. belonging to a car, i. 35, 6.

rad dig, I. rāda: pf. rarāda, vii. 49, 1.

radh-rā, a. rich, ii. 12, 6 [rād̄h succeed].

randh make subject, IV. P. rād̄hya: red. ao., ii. 38, 5.

rāp-as, n. bodily injury, ii. 38, 3, 7.

ram set at rest, IX. ram̄nāti: ipf. ii. 12, 2; I. ā. rāma rejoice in (loc.), x. 34, 13.

ray-i, m. wealth, i. 1, 3; 85, 12; iv. 50, 6, 10; 51, 10; viii. 48, 13; x. 15, 7, 11 [probably from ri = reduced form of rā give].

rāv-a, m. roar, iv. 50, 1, 4, 5 [ru cry].

raś-mī, m. ray, i. 35, 7; cord, x. 129, 5.

rā give, II. rāti; 2. ind. rāsi = ipv., ii

33, 12; III. ipv. 2. pl. raridhvam, v. 83, 6.  
 rāj rule, over (gen.), I. P. rājati, i. 1, 8.  
 rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 84, 8, 12; 168, 2 [rāj rule, Lat. reg-ō].  
 rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].  
 rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.  
 rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.  
 rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].  
 rādhō-dēya, n. bestowal of wealth, iv. 51, 8 [dēya, adv. to be given from dā give].  
 ri release, IX. rināti, ii. 12, 8.  
 ānu- flow along, i. 85, 8.  
 ric leave, VII. P. rinākti, vii. 71, 1 [Gk. λείπει, Lat. linquo].  
 āti- extend beyond: ps. ipf. āriyata, x. 90, 5.  
 riś, f. injury, ii. 85, 6.  
 riś be hurt, IV. riśyati, vi. 54, 3; a. ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.  
 riś kiss, II. rēdhi, ii. 83, 13.  
 ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].  
 ruc shine, I. rōca; cs. rocāya cause to shine, viii. 29, 10.  
 ruo-ānā, rt. ao. pt. Ā. beaming, iv. 51, 9.  
 ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.  
 ruj-ant, pr. pt. shattering, x. 168, 1.  
 Rud-rā, m. name of a god, i. 85, 1; ii. 33, 1-9. 11-13. 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].  
 rudh obstruct, VII. ruṇaddhi, ruṇddhē, x. 84, 8.  
 āpa- drive away: rt. ao. arodham, x. 84, 8.  
 rūś-ant, pr. pt. gleaming, iv. 51, 9.  
 ruh grow, I. rōhati, rōhate.  
 āti- grow beyond (acc.), x. 90, 2.  
 ā- rise up in (acc.), viii. 48, 11.  
 rūpā, n. form, x. 168, 4; beauty, i. 160, 2.  
 re-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].  
 rē-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].  
 reto-dhā, m. impregnator, x. 129, 5 [rē-tas seed + dhā placing].

rebh-ā, m. singer, vii. 68, 3 [ribh sing].  
 revāt, adv. bountifully, ii. 35, 4 [n. of revānt].  
 re-vāt-i, f. wealthy, iv. 51, 4 [f. of revānt].  
 re-vānt, a. wealthy, viii. 48, 6 [re = rei wealth].  
 rōdas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.  
 rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [derived from rā gite; Lat. rās].  
 Itā: Itā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhiṇī].

Lak-śā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].  
 lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; cp. Gk. λευκός 'white', Lat. lux, luc-is].

Vag-nū, m. sound, vii. 103, 2 [vac speak].  
 vac utter, III. P. vīvakti; ao. op., ii. 85, 2; speak, ps. ucyāte, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].  
 ādhi- speak for (dat.), viii. 48, 14.  
 prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.  
 vāc-as, n. speech, v. 11, 5 [vac speak; Gk. ἔπος].  
 vacas-yā, f. eloquence, ii. 85, 1.  
 vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vaxra 'club'].  
 vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 83, 8.  
 vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.  
 vajr-in, m. bearer of the bolt, vii. 49, 1.  
 vatsā, m. calf, vii. 86, 5 [yearling from \*vatas, Gk. ἔτερος year, Lat. vetus in vetus-las 'age'].  
 vats-in, a., f. -i, accompanied by calves, vii. 103, 2.  
 vad speak, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 103, 5<sup>a</sup>; x. 84, 12.  
 āchā- invoke, v. 83, 1.  
 ā- utter, ii. 12, 15; viii. 48, 14.  
 prā- utter forth, i. 84, 10, avādiśur, vii. 103, 1.  
 sām- converse about (acc.) with (inst.), vii. 86, 2.  
 vād-ant, pr. pt. speaking, vii. 103, 8, 6, 7.

van win, VIII. vanóti win [Eng. win; cp. Lat. *ven-ia* 'favour'].

ā-, ds. vivāsa seek to win, ii. 33, 6; v. 83, 1.

van-ús, m. enemy, iv. 50, 11 [eager, rival: van win].

vāne-vane, lc. itv. cd. in every wood, v. 11, 6.

vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].

pāri- extol, with (inst.), ii. 33, 12.

vānda-māna, pr. pt. Ā. approving, ii. 33, 12.

vap strew, I. vāpati, vāpate.

nī- lay low, ii. 33, 11.

vapus-yā, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].

vay-ām, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 8. 4; iv. 50, 6; 51, 11; vi. 54, 8. 9; vii. 36, 6; viii. 48, 9. 13. 14; x. 14, 6; 127, 4 [Av. *vaem*, Go. *wais*, Eng. *we*].

vay-as, n. force, ii. 33, 6; viii. 48, 1 [fond, strength: vi enjoy].

vay-ā, f. offshoot, ii. 35, 8.

vayūnā-vat, a. clear, iv. 51, 1 [vay-ūnā].

vayo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force+dhā bestowing].

vār-i-man, n. expanse, iii. 59, 8 [vr cover].

vār-i-vas, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breadth, freedom: vr cover].

varivo-vit-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vāriyas+vid find].

vār-iyas, cpv. a. wider, ii. 12, 2 [urū wide].

Vār-una, m. vii. 49, 3. 4; 61, 1. 4; 63, 1. 6; 86, 2. 3. 4. 6. 8; x. 14, 7 [Gk. *oparós* 'heaven'; vr cover, encompass].

vār-ṇa, m. colour, ii. 12, 4 [coating: vr cover].

vārtā-māna, pr. pt. Ā., with ā rolling hither, i. 35, 2 [vrt turn].

vārt-man, n. track, i. 85, 3 [vrt turn].

vārdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].

vārdha-māna, pr. pt. Ā. growing, i. 1, 8 [vrdh grow].

vārvrt-āna, pr. pt. Ā. int. rolling about, x. 34, 1 [vrt turn].

vars-ā, n. rain, v. 83, 10 [vrs rain].

vars-yā, a. rainy, v. 83, 3.

val-ā, m. enclosure, care, iv. 50, 5 [vr cover].

valgū-yā, den. honour, iv. 50, 7.

vaś desire, II. vāsti, s. 1. vāsmi, ii. 33, 13; pl. 1. uśmasi, i. 154, 6.

1. vas shine, VI. P. uśhāti: pf. pl. 2. ūsa, iv. 51, 4 [Av. *usaiti* 'shines'].

2. vas wear, II. Ā. vāste [cp. Gk. *ἐν-νυμ* = *féonvum*, AS. *werian*, Eng. *wear*]. abhi-, cs. clothe, i. 160, 2.

3. vas dwell, I. P. vāsati [AS. *wesan* 'be', Eng. *was*; in Gk. *δωρυ* = *féorv*].

prā- go on journeys, viii. 29, 8.

vas, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10. 11; D. to or for you, i. 85, 6. 12; iv. 51, 4; x. 15, 4. 6; G. of you, ii. 33, 13; x. 34, 12. 14 [Av. *vō*, Lat. *vōs*].

vas-atf, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-ā, m. spring, x. 90, 6 [vas shine].

vās-āna, pr. pt. Ā. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vās-iṣṭha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].

vās-u, n. wealth, vi. 54, 4; vii. 103, 10; x. 15, 7 [vas shine].

vasu-déya, n. granting of wealth, ii. 33, 7.

vāsu-mant, a. laden with wealth, vii. 71, 3. 4.

vāsn-ya, a. for sale, x. 34, 3 [vasnā, n. price, Gk. *ἄνο-s* = *fāo-vo-s* 'purchase price', Lat. *vēnu-m* = *ves-num*].

vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].

vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].

vah carry, draw, drive, I. vāha, vii. 63, 2; s. ao. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].

ānu- drive after: pf. anūhiré, x. 15, 8.

ā- bring, i. 1, 2; 85, 6; vii. 71, 8; x. 14, 4.

nī- bring: pf. ūhathur, vii. 71, 5.

vāh-ant, pr. pt. carrying, i. 35, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.

vāh-ant-i, pr. pt. f. bringing, ii. 35, 14.

vāh-nī, m. driver, i. 160, 3 [vah drive].

vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἀνσι* = *ā-fḡ-si*; cf. Go. *waian*, German *wehen* 'blow'].

prā- blow forth, v. 83, 4.

vā, enc. clj. or, iv. 51, 4; x. 15, 2 [Lat. *ve*].

vāc, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. vox = vōc-s].  
 vāj-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vāj be strong].  
 vāja-yū, a. desirous of gain, ii. 35, 1.  
 vāj-in, a. victorious, x. 34, 4 [vāja].  
 vānā, m. pipe, i. 85, 10.  
 vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tu-s, Gk. ἀήτης].  
 vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6<sup>3</sup>; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5<sup>2</sup>; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 8, 4.  
 vā-mā, n. wealth, vii. 71, 2 [vā = van win].  
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyū].  
 vā-yū, m. wind, x. 90, 13 [vā blow].  
 vār-ya, gdv. desirable, i. 35, 8 [vr choose].  
 vāvaś-at, pr. pt. int. lowering, iv. 50, 5 [vās low].  
 vāvrdh-ānā, pr. pt. Ā. having grown, x. 14, 8 [vrdh grow].  
 vāśī, f. axe, viii. 29, 3.  
 vāsar-ā, a. vernal, viii. 48, 7 [\*vasar spring; Gk. ἔαρ, Lith. vasarā].  
 vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. φάστυ].  
 vī, m. bird, i. 85, 7; viii. 29, 8; pl. N. vīyas, x. 127, 4 [Av. vi-, Lat. avi-s].  
 vī-krāmaṇa, n. wide stride, i. 154, 2; x. 15, 3.  
 vī-caṣṭramānā, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].  
 vī-caṣṭani, a. active, i. 85, 9.  
 vīj, pl. stake at play, ii. 12, 5.  
 vī-tata, pp. extended, x. 129, 5 [tan stretch].  
 vī-tarām, adv. far away, ii. 33, 2 [cpv. of prp. vi away].  
 vit-tā, n. property, x. 34, 13 [pp. of vid find, acquire; acquisition].  
 1. vid know, II. P. vētti; pr. sb. know of (gen.), ii. 85, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 13; 3. vēda, x. 129, 6<sup>2</sup>. 7<sup>2</sup>; pl. 1. vidmā, x. 15, 13 [Gk. οἶδα, ἴδμεν; AS. ic wāt, we witon; Eng. I wot; Lat. vid-ēre 'sec'].  
 prā-know, x. 15, 13.  
 2. vid find, VI. vindā, vi. 54, 4; x. 34, 3<sup>2</sup>; pf. viveda, x. 14, 2; a no., v. 83, 10; viii. 48, 3.  
 ānu-find out, ii. 12, 11; v. 11, 6.

ā-, s ao. win hither, x. 15, 3.  
 nīs-find out, x. 129, 4.  
 vid-ātha, m. divine worship, i. 85, 1; ii. 12, 15; 83, 15; 85, 15; viii. 48, 14 [vidh worship].  
 vi-dyūt, f. lightning, ii. 35, 9; v. 83, 4 [vi afar + dyut shine].  
 vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. φαδώς].  
 vidh worship, VI. vidhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.  
 prāti-pay worship to, vii. 63, 5.  
 vidh-ānt, pr. pt. m. worshipper, ii. 35, 7.  
 vi-dhāna, n. task, iv. 51, 6 [dis-position; vi prp. + dhāna from dhā put].  
 vi-pfoch-am, acc. inf. to ask, vii. 86, 8.  
 vīp-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired; vip tremble with emotion].  
 vi-bhāt-i, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].  
 vi-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6; x. 84, 1 [probably from vi-bhid split asunder, but the meaning here applied is obscure].  
 vi-bhrāja-māna, pr. pt. Ā. shining forth, vii. 63, 8 [bhrāj shine; Av. brāzaiti 'beams', Gk. φάεω 'flame'].  
 vī-madhyā, m. middle, iv. 51, 3.  
 vī-rapāśā, m. abundance, iv. 50, 3 [vī + rapāś be full].  
 Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5<sup>2</sup> [ar-ruling].  
 virā-sāh, a. overcoming men, i. 85, 6 [= vira-sāh for vira-sāh].  
 vī-rūk-mant, m. shining weapon, i. 85, 3 [ruc shine].  
 vī-rūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].  
 Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vi + vas shine afar].  
 vīś, f. settlement, x. 15, 2; abode, vii. 61, 3; settler, i. 85, 5; subject, iv. 50, 8.  
 viś enter, VI. viśā.  
 ā-enter, iv. 50, 10; viii. 48, 12. 15.  
 nī-come home, go to rest, x. 34, 14; 168, 8; s ao., aviksmahi, x. 127, 4; us vēśāya cause to rest, i. 85, 2.  
 viś-pāti, m. master of the house, x. 135, 1.  
 viśva, prn. a. all, i. 85, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 85, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.

- 9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.
- viśvá-tas, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 185, 8.
- viśva-dānim, adv. always, iv. 50, 8.
- viśva-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.
- viśvá-psnya, a. laden with all food, vii. 71, 4 [psnya from psā eat].
- viśvá-rūpa, a. (Bv.) omniform, i. 85, 4; ii. 83, 10; v. 83, 5.
- viśvá-sambhū, a. beneficial to all, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].
- viśvá-ha, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 85, 14.
- viśvāhā, adv. always, i. 160, 3 [viśvā āhā all days].
- viśvo devā, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.
- vis work, III. vīveṣṭi: pf. vivéṣa, ii. 35, 13.
- vi-ṣita, pp. unfastened, v. 83, 7. 8 [vi + si bind].
- viśu-na, a. varied in form, viii. 29, 1.
- viśuoi, a. f. turned in various directions, ii. 33, 2 [f. of viśv-añ].
- vi-ṣṭhā host (?), x. 168, 2.
- Viś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viṣ be active].
- viśv-añ, a. turned in all directions, x. 90, 4.
- vi-sargá, m. release, vii. 103, 9 [vi + sṛj let go].
- vi-sārjana, n. creation, x. 129, 6 [vi + sṛj let go].
- vi-sṛṣṭi, f. creation, x. 129, 6. 7 [vi + sṛj let go].
- vi-srāśas, ab. inf. from breaking, viii. 48, 5 [vi + sras fall].
- vi-hāyas, a. mighty, viii. 48, 11.
- vī guide, II. véti, i. 85, 9.
- ūpa- come to (acc.), v. 11, 4.
- vi-rá, m. hero, i. 85, 1; ii. 83, 1; 85, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].
- vīrá-vat-tama, spv. a. most abounding in heroes, i. 1, 3.
- vīrá-vant, a. possessed of heroes, iv. 50, 6.
- vīrúdh, f. plant, ii. 85, 8 [vi asunder + rudh grow].
- vir-yā, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [vīrá hero].

1. vr cover, V. vṛnóti, vṛnute.
- ā-, int. ipf. ā-varivar contain, x. 129, 1.
- vī- uncloze, rt. aq. avran, iv. 51, 2.
2. vr choose, IX. Ā. vṛñite, ii. 83, 13; v. 11, 4; x. 127, 8.
- vṛk-a, m. wolf, x. 127, 6 [Gk. λύκο-s, Lat. lupus, Lith. vilka-s, Eng. wolf].
- vṛk-i, f. she-wolf, x. 127, 6.
- vṛktá-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktá, pp. of vrj + barhis, q. v.].
- vṛk-sá, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛśo cut, sell].
- vrj tivist, VII. vṛnákṭi, vṛnákṭe.
- pári- pass by, ii. 83, 14.
- vrj-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vrj].
- vṛnānā, pr. pt. Ā. choosing, v. 11, 4 [vr choose].
- vṛt turn, I. Ā. vārtate roll, x. 84, 9; cs. vartāya turn, i. 85, 9.
- ā-, cs. whirl hither, vii. 71, 3.
- nīs-, cs. roll out, x. 135, 5.
- prá-, cs. set rolling, x. 135, 4.
- ānu prá- roll forth after, x. 135, 4.
- sām- be evolved, x. 90, 14.
- ādhi sām- come upon, x. 129, 4.
- Vr-trá, m. name of a demon, i. 85, 9; n. ſoe (pl.), viii. 29, 4 [encompasser: vr cover].
- vr-tvá, gā., having covered, x. 90, 1.
- vṛdh grow, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvṛdhūr, x. 14, 3; cs. vardhāya strengthen, v. 11, 3. 5.
- vṛdh-é, dat. inf. to increase, i. 85, 1.
- vṛṣ rain, I. vāṛṣa rain: iṣ ao. ávarsis, v. 83, 10.
- abhī- rain upon, ao. vii. 103, 3.
- vṛṣan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].
- vṛṣ-an, m. bull, i. 85, 7. 12; 154, 3. 6; ii. 83, 13; 35, 13; iv. 50, 6; v. 83, 6 (with áśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. aršan, Gk. ἔσσην].
- vṛṣa-bhā, m. bull, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
- vṛṣa-lá, m. beggar, x. 84, 11 [little man].
- vṛṣa-vṛāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].
- vṛṣ-ti, f. rain, v. 83, 6 [vṛṣ rain].
- vṛṣnya-vant, a. mighty, v. 83, 2 [vṛṣ-nya manly strength, from vṛṣan bull].



véd-ana, n. possession, x. 34, 4 [vid find, acquire].

vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].

ven long, I. P. vénati.

ānu- seek the friendship of, x. 185, 1.

volhā, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaštar 'draught animal' Lat. vector].

vai, pol., ii. 38, 9, 10 [180].

Vairūpa, m. son of Virūpa, x. 14, 5.

Vaiśvasvatā, m. son of Virasvant, x. 14, 1.

vaiśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].

vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 40, 4 [viśvā-nara].

vy-akta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + añj adorn].

vyao extend, III. P. vivyakti.

sām- roll up, ipf. āvivyak, vii. 63, 1.

vyāth waver, I. vyātha, vi. 54, 3.

vyātha-māna, pr. pt. Ā. quaking, ii. 12, 2.

vyūsti, f. daybreak, vii. 71, 8 [vi + vas shine].

vy-ōman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1, 7 [vi + oman of doubtful etymology].

vraj-ā, m. pen, fold, iv. 51, 2 [vrj enclose].

vra-tā, n. will, ordinance, iii. 59, 2, 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].

vratā-cārīn, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].

vrāta, m. troop, host, x. 34, 8, 12.

śams praise, I. śāmsa, vii. 61, 4 [Lat. censo].

śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.

śatā, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ἑκατόν, Lat. centum, Go. hund].

śām-tama, spv. a. most beneficent, ii. 33, 2, 13; x. 15, 4 [śām, n. healing].

śaphā-vant, a. having hoofs, v. 83, 5.

śabāla, a. brindled, x. 14, 10.

śām, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8<sup>a</sup>.

śāmbara, m. name of a demon, ii. 12, 11.

śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śī lie].

śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.

śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].

śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].

śār-man, n. shelter, i. 85, 12; v. 88, 5; x. 129, 1 [Lith. sątma-s 'helmet', OG. helm 'helmet'].

śāv-as, n. power, v. 11, 5 [śū swell].

śāśam-ānā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam tot].

śāśay-ānā, pf. pt. Ā. lying, vii. 103, 1 [śī lie].

śāś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 85, 5 [for śā + vant, orig. pt. of śū swell, Gk. ā-mavr-].

śāktā, m. teacher, vii. 103, 5 [śāk be able].

śās order, II. śāsti, śāste.

ānu- instruct, vi. 54, 1.

abhi- guide to (acc.), vi. 54, 2.

śik-van flame (?), ii. 35, 4.

śiks be helpful, pay obeisance, I. śikṣa, iii. 59, 2 [ds. of śak be able].

śikṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.

śiti-pād, a. (Bv.) white-footed, i. 35, 5.

śithirā, a. loose; n. freedom, vii. 71, 5 [Gk. καθάρος 'free, pure'].

śivā, a. kind, x. 34, 2.

śīśu, m. child, ii. 33, 13 [śū swell, op. Gk. κνέω].

śīśriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śī resort].

śī-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].

śirs-ān, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυς 'head'].

śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 85, 4 [śuo be bright, Av. sux-ra 'flaming'].

śūc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2, 9; v. 11, 1, 8; vii. 29, 5; clear, vii. 49, 2, 8; pure, ii. 33, 13; 35, 8<sup>a</sup> [śuo shine].

śūbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.

śūbh-āya, Ā. adorn oneself, i. 85, 3.

śūbh-rā, a. bright, i. 35, 3; 85, 8; iv. 51, 6 [śūbh adorn].

śumbh, adorn, I. Ā. śumbhate.

prā- adorn oneself, i. 85, 1.

śūṣ-ka, a. dry, vii. 103, 2 [for suṣ-ka, Av. huš-ka].

śūṣ-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].

śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. ἀκρο-s 'in-valid'].

śūdrá, m. man of the servile caste, x. 90, 12.

śūśu] āna, pf. pt. A. trembling(?), x. 34, 6.

śūś-á, a. inspiring, i. 154, 3 [śvas breathe].

śrṇv-ánt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrḍh-yá, f. arrogance, ii. 12, 10 [śrḍh be arrogant].

śr crush, IX. śrñāti.

sám- be crushed: ps. ao. śāri, vi. 54, 7.

ścut drip, I. śoḍta, iv. 50, 3.

śyā-vá, a. dusky, i. 35, 5 [OSI. si-vū 'grey'].

śyená, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ-īn 'heart'].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSI. slovo 'word'].

śravas-yū, a. fame-seeking, i. 85, 8.

śri-tá, pp. reaching to (lo.), v. 11, 3.

śrī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.

śru, V. śrñóti, hear, ii. 33, 4; x. 15, 5; pl. 3. śrñvire = ps., x. 163, 4.

śru-tá, pp. heard; famous, ii. 33, 11 [śru hear, Gk. κλυ-τός 'famous', Lat. in-clu-tus 'famous'].

śré-sṭha, spv. a. best, ii. 33, 3.

śró-tra, n. ear, x. 90, 14 [śru hear].

śrāus-tī, f. obedient mare, viii. 43, 2 [śrus hear, extension of śru].

śva-ghn-in, m. gambler, ii. 12, 4.

śván, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].

śva-śrū, f. mother-in-law, x. 34, 3 [OSI. svekry, svekrūve].

śvity-āñc, a. whitish, ii. 33, 8 [śviti (akin to śvetá, Go. hweits, Eng. white) + āñc].

śás, nm. six, x. 14, 16 [Av. āśvaš, Gk. ἕξ, Lat. sex, OI. sē, Go. sahs, Eng. six].

Sá, dem. prn. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 33,

13<sup>3</sup>; 85, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5<sup>2</sup>. 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hō, Gk. ὅ, Go. sa].

sam-yánt, pr. pt. going together, ii. 12, 8 [sám + i go].

sam-rarāná, pf. pt. A. sharing gifts, x. 15, 8 [sám + rā give].

sam-vatsará, m. year, vii. 103, 1. 7. 9.

sam-vid-āná, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid/and].

sam-vñ, a. conquering, ii. 12, 3.

sákh-i, m. friend, ii. 85, 12; vii. 86, 4; viii. 43, 4<sup>2</sup>. 10; x. 34, 2. 5; 163, 3.

sakh-yá, n. friendship, viii. 48, 2.

sam-gámana, m. assembler, x. 14, 1.

sac accompany, I. A. sácate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἕμερα, Lat. sequitur, Lith. sekù].

sáo-ā, adv. prp. with (lo.), iv. 50, 11 [sac accompany].

sájan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

sa-jógas, a. acting in harmony with (inst.), viii. 48, 15 [jógas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sát-pati, m. true(?) lord, ii. 33, 12.

sat-yá, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyá-dharman, a. (Bv.) whose ordinances are true, x. 34, 8.

satyānrtá, n. Dv. ed. truth and falsehood, vii. 49, 3 [satyá + ánrta].

sad sit down, I. P. sđati, i. 85, 7; sit down on (acc.). s ao. sadata, x. 15, 11 [Lat. sđo].

ś- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.

ní- sit down, pf. (nf) sēdur, iv. 50, 3; inj. sđat, v. 11, 2; settle: pf. s. 2. sasáttha, viii. 48, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἔδος].

sādas-sadas, acc. itv. ed. on each seat, x. 15, 11.

sá-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dfś, a., f. -i, alike, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. in one day, iv. 51, 5; as once, iv. 51, 7.

sadha-māda, m. *joint feast*, x. 14, 10 [co-revelry; sadhā = sahā together].  
 sadhā-stha, n. *gathering place*, i. 154, 1. 3.  
 san gain, VIII. P. sanōti, vi. 54, 5.  
 sānāya, a. *old*, iv. 51, 4 [from sāna; Gk. *ἐνο-ς*, OI. *sen*, Lith. *sėnas* 'old'].  
 sānt, pr. pt. *being*, x. 84, 9 [as be; Lat. (*praesent*)-].  
 sam-dśā, f. *sight*, ii. 83, 1.  
 saptā, nm. *seven*, i. 85, 8; ii. 12, 3. 12; x. 90, 15<sup>2</sup> [Gk. *ἐπτά*, Lat. *septem*, Eng. *seven*].  
 saptā-rasmi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.  
 saptāsya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptā + āsya, n. *mouth*].  
 sāp-ti, m. *racar*, i. 85, 1. 6.  
 sa-prāthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by prāthas, n. *fame*].  
 sa-bādha, a. *zealous*, vii. 61, 6 [bādha, m. *stress*].  
 sabhā, f. *assembly hall*, x. 84, 6 [OG. *sippa* 'kinship', AS. *sib*].  
 samā, a. *level*, v. 83, 7 [Av. *hama* 'equal', Gk. *ὁμο-ς*, Eng. *same*, cp. Lat. *simi-li-s*].  
 sam-ād, f. *battle*, ii. 12, 3.  
 sām-ana, n. *festival*, x. 168, 2 [coming together].  
 samanā, adv. *in the same way*, iv. 51, 8<sup>2</sup> [inst., with shift of accent, from sāmāna *being together*].  
 samānā, a. f. i. *same*, ii. 12, 8; iv. 51, 9; vii. 86, 3; *uniform*, vii. 63, 2; *common*, ii. 85, 3; vii. 63, 3; 103, 6.  
 samānā-tas, adv. *from the same place*, iv. 51, 8.  
 sam-idh, f. *faggot*, x. 90, 15 [sām + idh *kindle*].  
 samudrā-jyestha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [samudrā, m. *collection of waters* + jye-ṣṭha, spv. *chief*].  
 samudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ārtha, m. *goal*].  
 sam-īdh, f. *unison*, vii. 103, 5 [sām + īdh *thrive*].  
 sām-prkta, pp. *mixed with* (inst.), x. 84, 7 [pre mix].  
 sam-pīcas, ab. inf. *from mingling with*, ii. 85, 6 [pre mix].  
 sām-bhrta, pp. *collected*, x. 90, 8 [bhr *bear*].  
 sam-rāj, m. *sovereign king*, viii. 29, 9.

sa-yūj, a. *united with* (inst.), x. 168, 2.  
 sa-rātham, adv. (cog. acc.) *on the same car, with* (inst.), v. 11, 2; x. 15, 10; 168, 2.  
 sār-as, n. *lake*, vii. 103, 7 [sṛ run].  
 saras-ī, f. *lake*, vii. 103, 2.  
 sārg-a, m. *herd*, iv. 51, 8 [sṛj let loose].  
 sār-tave, dat. inf. *to flow*, ii. 12, 12 [sṛ flow].  
 sṛp creep, I. P. sṛpāti.  
 vi- stink off, x. 14, 9.  
 sarpīr-āsuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9; sarpis (from sṛp run = melt) + ā-suti *brew from su press*.  
 sārva, a. *all*, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ὅλο-ς* = *ὅλ-For*, Lat. *salvus* 'whole'].  
 sārva-vira, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.  
 sarva-hūti, a. (Tp.) *completely offering*, x. 90, 8. 9 [hu-t: hu *sacrifice* + deter-minative t].  
 sal-ilā, n. *water*, x. 129, 8; *sea*, vii. 49, 1 [sal = sṛ flow].  
 Sav-i-tṛ, m. a *solar god*, i. 35, 1-6. 8-10; vii. 63, 3; x. 84, 8. 13 [Stimulator from sū stimulate].  
 sas sleep, II. P. sāsti, iv. 51, 3.  
 sas-ānt, pr. pt. *sleeping*, iv. 51, 5.  
 sah overcome, I. sāha, x. 84, 9 [Gk. *ἐχω*, ao. *ἐσ(ε)χον*].  
 sās-as, n. *might*, iv. 50, 1; v. 11, 6<sup>2</sup> [sah overcome].  
 sa-hāsra, nm. a *thousand*, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].  
 sahasra-pāda, a. (Bv.) *thousand-footed*, x. 90, 1 [pad foot].  
 sahasra-bhrṣṭi, a. (Bv.) *thousand-edged*, i. 85, 9 [bhrṣ-ṭi from bhrṣ = bhrṣ *stick up*].  
 sahasra-sirgan, a. *thousand-headed*, x. 84, 14.  
 sahasra-sāvā, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvā, m. *pressing from su press*].  
 sahasrākṣā, a. (Bv.) *thousand-eyed*, x. 90, 1 [akṣā *eye* = *akṣi*].  
 sā-hūti, f. *joint praise*, ii. 83, 4 [hūti *invocation from hū call*].  
 sā bind, VI. syāti.  
 vi- discharge, i. 85, 5.  
 sā, dem. prn. N. s. f. *that*, iv. 50, 11; vii. 86, 6; *as such* = *so*, x. 127, 4.  
 sād-ana, n. *seat*, x. 135, 7 [sad sit].

śādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].  
 śādh-ū, a. *good*, x. 14, 10.  
 śādh-yā, adv. *straightway*, v. 11, 4.  
 śādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.  
 śān-as-i, a. *bringing gain*, iii. 59, 6 [san gain].  
 śān-u, n. m. *back*, ii. 35, 12.  
 śā-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.  
 śāya-ka, n. *arrow*, ii. 83, 10 [suitable for hurling: śi huri].  
 śārameyā, m. *son of Saramā*, x. 14, 10.  
 śāśanāśanā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-aśana + anaśana].  
 śimhā, m. *lion*, v. 83, 3.  
 śic pour, VI. śicā, i. 85, 11 [OG. śig-u 'drip', Lettic *śik-u* 'fall' of water].  
 śi-pour down, v. 83, 8.  
 śidh repel, I. P. śédhati.  
 āpa- chase away, i. 35, 10.  
 śindh-u, m. *river*, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Ay. *hind-u-s*].  
 śisvid-ānā, pf. pt. Ā. *sweating*, vii. 103, 8 [svid *perspire*: Eng. *sweat*].  
 śim, enc. prn. pol. *him &c.*, i. 160, 2.  
 su press, V. sunōti, sunutē, V. 14, 13 [Av. *hu*].  
 sū, adv. *well*, ii. 85, 2; v. 83, 7; vii. 86, 8 [Av. *hu-*, OI. *su-*].  
 sū-kṛta, pp. *well-made*, i. 85, 11; 85, 9; *well prepared*, x. 15, 13; 84, 11.  
 su-krātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu *wisdom*].  
 sukratū-yā, f. *insight*, i. 160, 4.  
 su-kṣatrā, a. (Bv.) *wielding fair sway*, iii. 59, 4.  
 su-kṣitī, f. *safe dwelling*, ii. 85, 15.  
 su-gā, a. *easy to traverse*, i. 85, 11; vii. 63, 6.  
 su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.  
 su-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.  
 sū-taṣṭa, pp. *well-fashioned*, ii. 35, 2 [taks *fashion*].  
 sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.  
 su-tāra, a. *easy to pass*, x. 127, 6.  
 su-dāmsas, a. (Bv.) *wondrous*, i. 85, 1 [dāmsas *wonder*].  
 su-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.  
 su-dūgha, a. (Bv.) *yielding good milk*, ii. 85, 7 [dūgha *milking*: dugh = duh].  
 sū-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā, put].  
 su-dhṛṣṭāma, spv. a. *very proud*, i. 160, 2.  
 su-nīthā, a. (Bv.) *giving good guidance*, i. 85, 7, 10.  
 sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su *press*].  
 su-pātha, n. *fair path*, vii. 63, 6.  
 su-parṇā, n. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.  
 su-palāśā, a. *fair-leaved*, x. 135, 1.  
 su-pēśas, a. (Bv.) *well-adorned*, ii. 85, 1 [pēśas, n. *ornament*].  
 su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. *token*].  
 su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].  
 su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prātīka, n.].  
 su-prāntī, a. (Bv.) *giving good guidance*, x. 15, 11.  
 su-prapānā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.  
 su-bhāga, a. *having a good share*. *opulent*; *genial*, vii. 63, 1.  
 su-bhū, a. *excellent*, ii. 85, 7 [sū *well* + bhu *being*].  
 sū-bhṛta, pp. *well cherished*, iv. 50, 7.  
 sū-makha, m. *great warrior*, i. 85, 4.  
 su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.  
 su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manaḥ* 'well-disposed'; cp. second part of *eu-mēvīs*].  
 sv-mṛṣika, a. (Bv.) *very gracious*, i. 85, 10 [mṛṣikā, n. *mercy*].  
 su-medhās, a. (Bv.) *having a good understanding*, wise, viii. 48, 1.  
 su-mnā, n. *good-will*, ii. 33, 1, 6.  
 sumnā-yū, a. *kindly*, vii. 71, 3.  
 su-rabhi, a. *fragrant*, x. 15, 12.  
 sūrā, f. *liquor*, vii. 86, 6 [Av. *hura*].  
 su-rētas, a. (Bv.) *abounding in seed*, i. 160, 3.  
 su-vācas, a. (Bv.) *full of vigour*, x. 14, 8.  
 su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.  
 suv-itā, n. *welfare*, v. 11, 1 [su *well* + itā, pp. of i go: opposite of dur-itā].

su-vidátra, a. bountiful, x. 14, 10; 15, 8, 9.  
 su-víra, a. (Bv.) having good champions = strong sons, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.  
 su-vírya, n. host of good champions, iv. 51, 10.  
 su-vrkti, f. song of praise, ii. 85, 15; vii. 71, 6 [sú + rk-ti from aro praise, op. ro].  
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 ādhi- ascend, x. 135, 3; stand upon, i. 85, 6.  
 āpa- start off, viii. 48, 11.  
 ābhī- overcome, iv. 50, 7.  
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 sv-astí, f. n. *well-being*, i. 1, 9; 85, 1; ii. 33, 8; vii. 71, 6; 86, 8; x. 14, 11; inst. s. *svastí for welfare*, viii. 48, 8;

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 OSl. *sima* 'winter'; Gk. *δύσ-χιμος*  
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 hiraṇya-dā, a. (Tp.) *giver of gold*, ii.  
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## GENERAL INDEX

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85, 3 d. 4 c; 154, 1 a. 2 a. 2 c. &c. &c.

Warrior sons, frequent prayer for, i.  
1, 3 c; 85, 12 d, &c. &c.

Words identical in form distinguished  
by accent: i. 35, 11 (té *those*, te to  
thee); ii. 12, 4 (dāsā *demon*, dāsa  
demoniac); i. 160, 1 d (dhārman, n.  
ordinance, dharmán, m. ordainer);  
vii. 86, 5 d (dāman, n. bond, dāmán,  
m. gift); vii. 103, 9 a (dvādaśā *twelve*,  
dvādaśā *twelfth*); ii. 35, 6 c (parás,  
adv. *far away*, páras, adj. N. *other*); i.  
85, 5 d; vii. 86, 1 d (bhūman, n.  
earth, bhūmán, m. abundance); 71, 7 a  
(yuvābhyām *to you two*, yuvābhyām  
to the two youths); i. 35, 10 c (rákṣas,  
n. *injury*, rakṣás m. demon); iii. 59, 3  
(várīman, n. and varimán, m. ex-  
panse).

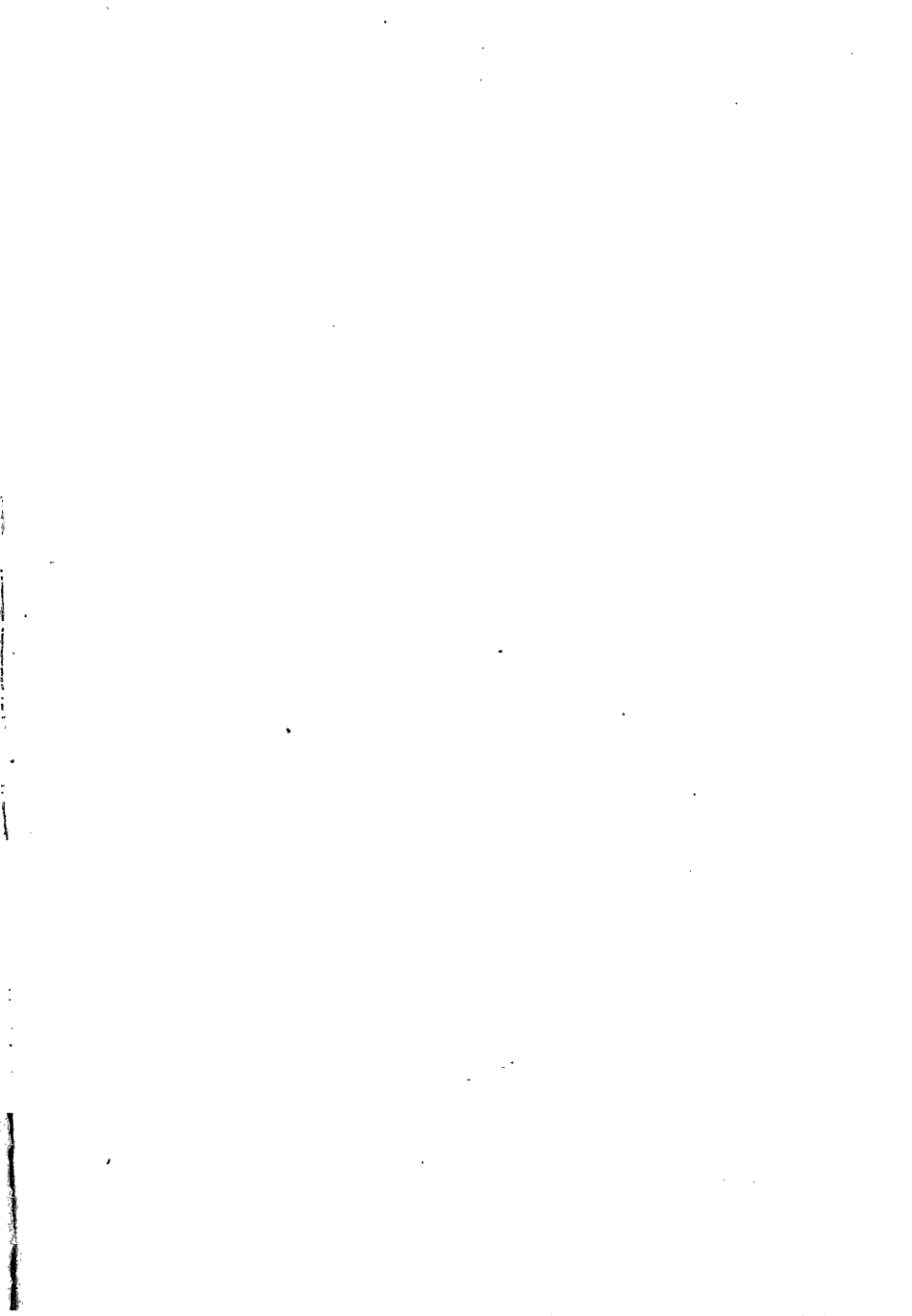
Yajurveda, ritual of, vii. 103, 7 a.

Yama, description of, p. 212.

Yaska, i. 154, 2. 3. 6; ii. 33, 5; p. 129.



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